SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA,

HOME DEPARTMENT.

No. CCLXIII.

HOME DEPARTMENT SERIAL No. 7.

REPORTS

ON

PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1888.



Published by Authority.

CALCUTTA:
PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1889.

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PAPERS

REGARDING

THE PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1888.

MADRAS.

Extract from the Proceedings of the Government of Madras, Educational Department,—Nos 347, 348 (Educational), dated 15th June 1889

READ the following paper —

From H B GRIGG, Esq M A Director of Public Instruction Madras to the Chief Secretary to the Government of Madras —No 554-B B dated the 8th June 1889

I have the honour to submit, in original, the analysis of publications registered during 1888 under Act XXV of 1867, prepared in conformity with the instructions contained in the resolution of the Government of India, dated 12th September 1882, No 1—455, together with my proceedings reviewing the Registrar's report

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Proceedings of the Director of Public Instruction

Read the following letter —

From M R Ry V KRISHNAMA CHARIAR Registrar of Books to the Director of Public Instruction Madras,—No 38 dated the 3rd May 1889

I have the honour to submit the usual review and tabular statements prepared in the form prescribed by the Government of India analysing the publications registered in the Madras Presidency under Act XXV of 1867, during the calendar year 1888

2 The number of works registered was 1,169, which is the highest for any year on record, and this contrasts favourably with 409 of 1868, the first complete year of operations under the Book Registration Act, and with 824 of 1878, which is midway between that year and the present, indicating the amount of expansion or development which the literary and publishing activity of this Presidency has undergone within a period of twenty years It is worthy of remark that there was a steady increase in the number for the last three years, as shown by the subjoined table —

—	1886	1887	1888.
Books and pamphlets	793	823	942
Periodicals	137	2?0	227
TOTAL	930	1 043	1 169

3 The appearance of periodical publications in the vernacular languages some of them with good illustrations and in simple and sober prose, and the increasing desire shown by

distinct periodicals which the 227 issues represent is 26, distributed according to languages as below:—

Languages.	Weekly.	Fortnightly.	Monthly.	One in two months.	Quarterly.	Annually.	Total.
English	1	...	6	...	1	1	9
Tamil	...	...	8	1	...	...	9
Telugu	...	...	3	...	...	...	3
Malayalam	...	...	1	...	...	...	1
Canarese	...	1	2	...	...	...	3
Sanscrit	...	...	1	...	...	...	1
TOTAL	1	1	21	1	1	1	26

The apparent slight decrease in the number of periodicals is only temporary, and may be accounted for by the non-delivery of some of the issues of "Janavinodini" and the like before the close of the year.

4. Of the total of registered works, 579 were original publications, 37 were translations, and 553 republications, as shown by the subjoined classification by languages:—

Description of Works.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	Total.
Original works, including new editions	187	309	5	78	579
Translations	3	30	...	4	37
Republications	68	396	69	20	553
TOTAL	258	735	74	102	1,169

Though in point of quantity there may be no material variation from year to year in the great mass of native publications, yet it may not be amiss to call attention to the advance in the number of publications, classed as *original* as well as the data allow, and the decreasing activity in the way of merely *reprinting* old books *verbatim*, in the vernacular languages. These may be regarded as encouraging facts showing that the counter forces of the old-fashioned social system of the country are no longer in the ascendant, but somewhat on the decline. Another point worthy of remark in the figures above is that the ground lost by Sanscrit and other Indian classical languages last year has been more than regained, as anticipated in my last report, and the publications in more than one language also seem to have taken an upward turn. As regards the variation in the number of republications of the year, this information and the number of copies forming the edition of the more noteworthy reprints showing the growing preference to certain fields of literature, are embodied in the subjoined table:—

Class.		Size.						Total.
		500 copies and under.	Between 500 and 1,000 copies.	Between 1,000 and 3,000 copies.	Between 3,000 and 5,000 copies.	Between 5,000 and 10,000 copies	Between 10,000 and 25,000 copies.	
Religious works	English	1	...	9	3	1	4	18
	Vernacular	90	15	147	22	22	...	296
Educational works	English	6	...	8	1	2	...	17
	Vernacular	7	6	25	7	4	4	53
General literature	English	18	2	8	3	2	...	33
	Vernacular	47	6	79	1	3	1	137
TOTAL		169	29	276	37	34	9	554

Again, out of the total number of publications registered in the year of report, 226 were of an educational and 943 of a non-educational character, the former class showing a decrease of 6 works, and the latter an increase of 132, as compared with the figures of the previous year.

The following remarks observe the order of the subjects named in the tabular statements appended —

Art—In this part of India, where indigenous arts are learnt practically without any manuals or hand books, and where arts and industries have suffered from foreign competition and are therefore thrown in the background in the market, few care to cultivate this department with a practical object, but practical books on art will be created as soon as industrial or technical education, suited to the condition and the skill and talents of the country, shows the way The non-educational publications in English under this head are "Tank Angling in India," by Mr. H S Thomas, C S, an entertaining book on cheap fishing and pisciculture in the tropical country, and the reprint of the "Madras Cookery Book for the People," with a number of additional recipés and dishes not previously noticed A Telugu translation of a Mahratta work on the manufacture of fire works or the pyrotechnic art of the country, published under the direction of the Zemindar of Punganur and at his expense, is the first vernacular book of the kind ever published in this Presidency

"Abhinayasara Samputam," by a native expert in music, contains an explanation in Tamil and Telugu prose, with lithographic illustrations, of the symbolic language of India, or of the rules about the various motions of the hands and fingers in native dancing and operas, to express the changing variety of sentiments and passions intended to be represented "Pachaka Vidhi," a new Malayalam booklet in plain verse, and a Hindustani translation of a Muhammadan work, treat of native cookery and are likely to prove useful A Tamil translation of Mrs Penny's text book on plain needlework is intended for the girls' schools and native homes of the Tamil country A Sanscrit leaflet under the title of "Ratnatraya Pariksha" also appears in this group as a guide to those whose occupation is to examine precious stones, &c, and to judge of their worth Excepting a reprint of an old set of rules as to laying the foundation of a native house, no work on architecture was registered during the year

Biography—This is another subject attracting very few writers in this country, whose people have yet to learn the importance of recording the incidents in the lives of its notable men A Tamil version of an abundantly illustrated book of the C. V E Society dwells on the life and personal qualities of the Queen and the Royal Family, the English original of which appeared in 1887, as a contribution to the Jubilee literature of that year and as suited that auspicious occasion, and an autobiographical sketch in English of the Zemindar of Sangamvalsa is another new book published during the year The only important reprint received this year is an English work originally published at Calcutta sixty years ago containing short biographies of 149 Deccan poets

Drama—The native works receiving any attention seem to be the serial publication of a dramatic version in Tamil of the story of the tenth book of the "Bhagavata," written by a lady, and treating of the birth and boyhood of Krishna, a Canarese version of the Sanscrit play "Nagananda," to say nothing of the reprints of Kalidasa's Sanscrit works and a small Sanscrit piece on the triumph of the moon over the sun and how they enjoyed the night, "Indra Sabba Nataka," a Telegu opera based on a popular Muhammadan piece, and a dramatised account of the last Emperor of Delhi under the poetical name of Bahadur Sha, who was transported from India for his connection with the great Sepoy Mutiny Another new feature of this group is the publication at Cochin of a Mahratta version of Shakespeare's "Midsummer Night's Dream" printed in the Nagari character The rest of the dramatic works are the usual reprints of native plays based on mythological and legendary lore of old, intended chiefly for the native stage

History—As usual, the historical literature of the year is very poor, as anything like historical research still counts for very little in this country, even under the influence of Western education The eight works grouped under this head are all reprints, hand-books, and epitomes of Indian History designed for schools, and only one of them contains the portion of Greek history prescribed for the local University Examination

Fiction.—The number of works of light literature, requiring, in the opinion of some, less research on the part of the writers than an imaginative mind, shows a tendency to increase A cheap series of stories written chiefly in Tamil to serve as wholesome reading for native homes on the practice of chastity and other virtues, and the consequences of radical reforms sought by the present generation, have been issued in monthly numbers by the Ripon Press A complete edition in three volumes of the "Arabian Night's Entertainments" and translations of Lamb's tale of "As You Like It" in Tamil, and of "A Winter's Tale" in Tamil and Telugu, are among the few adaptations of well known tales in English intended for young readers

Language—An enlarged and romanised edition of the English Tamil Dictionary originally compiled by some missionaries in Ceylon has been published with nearly 37,000 words more, to help Europeans learning Tamil A cheap pocket pronouncing dictionary of English words with their Tamil meaning is intended for schools. The publishers of the "Andhra Par "

who brought out Part I in 1887, have pushed on the work to completion by publishi g Part II, but they seem to have borrowed largely from the Telugu Lexicon of the Madras School-Book Society. Mr. Sitarama Charlu's "Supplement to the Telugu Grammar" bearing on points not taken up in any previous work, is a distinct gain to teachers and students of Telugu grammar in colleges and schools; and "Balamanoramai," a standard work in Sanscrit issued by a press at Tanjore in monthly parts, is making fair progress, and will be very useful when completed to those who study Sanscrit grammar from Panini's system. Excepting a book of Hints to Candidates for examination in Hindustani, by Colonel A. Curtois, intended for European students, the other keys, helps, and guides do not deserve notice. The system of key-making is growing more and more pernicious as students depend on these keys and do not take the trouble of consulting dictionaries and other books of reference; and there are several keys and glossaries many times larger than the text-books themselves and more difficult than the expressions they are intended to explain.

Law.—The only new law books of the year worthy of mention are Mr. Griffith's Commentary on the Indian Trusts Act in English; Mr. Weir's Law of Offences, bringing together in certain order and system, with notes, the rulings of the High Court during the past twenty years on points of criminal law; and a popular Epitome of Law in Telugu by Mr. Venkatasubba Rao, B.A., B.L., containing a readable summary of the main provisions of such laws of the land as affect the every-day life of the people. There are parts of Mr. Mayne's revised edition of his treatise on Hindu law and usage dealing with points connected with the liability of sons for the debts of their father, which will prove useful to the public. The "Village Munsif's Guide" in Telugu contains the regulations on the duties of the village munsif and village panchayat, and their decisions, with orders of the Government, the Revenue Board, and the High Court.

Medicine.—Of the useful medical works on the Hindu system received during the year, the standard Sanscrit work entitled "Ashtanga Hridayam or Bapatam with Commentary" and Telugu explanation, of which only a part has been published, deserves mention, as also perhaps a collection of 1,000 stanzas or rules in Tamil verse ascribed to the sage Agashya and treating partly of Yoga philosophy. The Quarterly Journal of Veterinary Science in India and some original papers on the feed of horses with reference to their health, and a few of the diseases of horses in India, afford useful information on veterinary science and art, and are intended for English readers, as is the Manual of Stretcher Bearer Drill for the use of soldiers and volunteers seeking a course of ambulance instruction and others in the medical service. Vernacular works on the European system adapted from or inspired by English works, and containing much that experience has taught the writers, are a cheap tract on the "Sources of disease" and remedies for the same; "A brief sketch of the treatment of cholera" in Tamil, "Bálagraha chikitsa" or treatment of infants and women before childbirth, in Telugu, and a Malayalam version of the valuable tract in simple prose published by the Christian Vernacular Education Society and noticed last year. The Muhammadans, with whom medicine used to be a favourite branch of study, do not generally distinguish themselves at present by producing any work on the Unáni system; but a Labbai has brought out this year a tract in Tamil prose pointing out the Muhammadan method of improving one's blood and invigorating the system debilitated perhaps by excesses.

Miscellaneous.—All magazines, journals of general literature and science and miscellanies, as well as such other publications as do not come under one or other of the prescribed heads, are grouped as *miscellaneous;* and the following will serve as specimens of the literature produced in the year under this head :—

The Madras Journal of Literature and Science for 1886-87 and 1887-88 contains some articles of interest, such as the Original Inhabitants of India, Pandian coins and hints to coin collectors; the Madras Journal of Education devoted to teaching and other educational subjects; the coins of Tinnevelly, by a missionary; the Shevaroys, a story of the past and present and prospective future of these as a mountain range and Yercaud as a sanitarium, by a lady; the Christian Vernacular Education Society's Pice P- on Indian reform, with special reference to the causes of Indian poverty, such as love o and jewelry, ge and shraddha expenses, supposed and real causes of diseas sm, *false* two lectures by a graduate on the Natives of India and th rulers en, and some compendia of Geography,—all of which are i k of , Part III, suited to result schools of Standard III, and s utie of family life and rules of ct, as well as the M whic useful career as a cheap illus azine for girls' sc es, on caligraphy in Tamil; tani Manual o r Henry rifle and the care of drill, publis use of the Tamil-speaking uctors in this group.

Poetry.—The number of poetical works, though larger than usual, contains very few original poems of real merit. It is worthy of notice, however, that some publishers, adopting the serial form of publication, continue to issue reprints of the standard epics and other classical poems in parts, on good paper and with commentaries and vernacular explanations, as well as leaflets of the minor poetry and devotional verses which are the common property of the people and may be printed by anybody. Among the new poetical works and new editions may be

Vilakkam, or two advaita poems in one, on the trials and troubles which the human soul undergoes in the mortal coil of man and on the pleasures of meditation and the like topics, the story of the *Mahabharata* told briefly in twenty stanzas, *Ramakrishna Viloma Kavyam* in Sanscrit couplets, the first half of which is reversed in the second half, the former relating to Rama and the latter to Krishna, *Vichitra Ramayana*, a new poem in Telugu, by a living writer, *Trivarga Pradipika*, a metrical translation in Telugu of the Kural, the best ethical work in Tamil, *Nacheketu Upakhyanam*, or poetical description of a visit to hell, and the punishments inflicted on the wicked, and *Tani Padat Tirathi*, a book of extracts and quotations from Tamil poets and other authors. It is not possible to leave the subject of poetry for the year without saying something of the collection of songs, satire and lyrics, some of them remarkable for their melody and sweetness and simplicity and homeliness of their tune and language, their purity of sentiment and aptness of their similes, or their devotional spirit or amatory

...*da Sindu*, or rhymes on a javali or melodies describ- dancing girl and of a dis- g the calamitous fire at the People's Park side by side with another describing a visit to the annual fair in the Park, an amusing song on the uses of the palmyra tree, another on the railway trip to Tiruvellúr, and a Kourmi song warning men against association with enticing courtezans and women of ill-repute.

...objects of the Indian National the era of a new and important ly held in Madras last year, led to the publication of no less than five political tracts and catechisms, besides the reprint of a lecture by Dr. W. W. Hunter on "England's Work in India." But for these exceptional publications, the Presidency had no political literature of its own.

Philosophy and Religion.—No works of pure Philosophy (including Mental and Moral Science or Metaphysics) without being intermixed with religious matter seem to have been published during the year, not excepting even Bhashya Hirdayam and Kurem Trattu, two Tamil tracts on the advaita Philosophy, and Dr. Murdoch's criticisms of the Philosophic Hinduism and Theistic movement to frame creeds in accordance with Western notions, published in ... The Chris... of Hindu ...osophy and ...to be the playing its Mussulman ... his saints, are also on the increase. The religious publications, all taken together, are 4?0, or about 42 per cent. of the total works registered during the year, and may be classified thus: Hindu 265, ... 22, Brahmo 2.

... under this head are elementary exercises to help the study of the same. A leaflet explaining the mode of calculating the weight of pearls, &c., in which the Labbai class of Muhammadans deal largely, is a curious feature of this group.

Science (Natural and other).—In this collection there are six works intended for educational purposes, of which three are on Hygiene or the way to health, two on Natural History with illustrations, and one on Chemistry,—all of an elementary character.

The others are Hindu astronomical and astrological works on the indigenous system, with two pamphlets by Rajah Sir T. Madava Rao and the Christian Vernacular Education Society against the folly of believing in astrology; a tract on magic and mesmerism and two others on palmistry and devotion; and the last tract is one on dreams and the good and evil resulting therefrom.

Travels and Voyages.—Both the works under this head are in English, one being "A Pictorial Tour round India," by the Christian Vernacular Education Society, and the other "My Trip to Matheran," a hill station near Bombay, being the production of a lady. Entertaining books of travel are very rare in the vernacular languages, as the educated youths rarely take to travelling or undertake to write themselves describing their journeys by land or sea.

Though the total number of publications in the Madras Presidency for 1888 shows an improvement on all the preceding years, yet it does not give an adequate idea of the number of copies of the works issued during the year. No less than 100,000 copies of the Tamil First Reader are printed annually, and there are 21 other works whose number varies from 10,000 copies to 25,000 copies. The bulk of these editions of large size were printed by the presses of the Christian Knowledge Society in Madras and the Basel Mission at Mangalore.

The number of works registered for copyright during the year under report was 206, of which 202 were private and 4 Government publications. The most notable event of the year in connection with copyright registration is the step taken by the Government to check effectually the increasing infringement of copyright complained of in previous reports as a wrong without a remedy. The unlawful printing for sale and exportation by a Labbai of the French settlement at Karikal of several works of which the copyright belongs to Government or to private parties entailing a considerable loss on the publishers of those works, simply demoralised the printers and book vendors in British territory; but under the international convention of 1886, the French authorities, on the representation of the Madras Government, took prompt steps in October last for the confiscation and destruction of the entire stock of pirated works found at the Karikal Press, and the owner of that press has been compelled to give up the pirated trade, of which the Madras Government "has justly complained," as a penal offence. The correspondence relating to this subject as contained in G. O. of the 20th November 1888, No. 680, has been published in the *Fort St. George Gazette* for the information of the public generally and circulated to all Magistrates and parties aggrieved in British territory; and I am glad to be able to state that the successful result of this correspondence between the two Governments, recently watched with considerable interest, is appreciated by those who can judge of the strange consequences of what has been attempted; and I hope it has proved very instructive to all dishonest tradesmen like the Karikal Labbai, and reassuring to those authors, publishers, and printers in this Presidency who seriously doubted for some time whether any publications were legally protected at all by the registration of copyright in the existing state of the law on the subject.

English Language.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
1. Art	1	..	1	...	2	...	2	2
2. Biography	1	...	1	...	2	...	2	2
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	1	1	2	...	2	2
5. History	2	2	3	..	7	7	...	7
6. Language	6	6	5	1	18	17	1	18
7. Law	3	1	19	...	23	...	23	23
8. Medicine	5	...	...	...	5	...	5	5
9. Miscellaneous	105	2	10	...	117	33	84	117
10. Poetry	1	...	7	...	8	7	1	8
11. Politics	1	...	...	...	1	...	1	1
12. Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
13. Religion	25	...	17	1	43	...	43	43
44. Science (Mathematical and Mechanical)	11	7	2	...	20	19	1	20
15. Science (Natural and others)	3	1	1	...	5	4	1	5
16. Travels and Voyages	2	...	...	...	2	...	2	2
TOTAL	168	19	67	3	257	87	170	257

Latin Language

Subjects.	Original Works: First edition	Original Works: New edition.	Republications	Translation	Total.	Educational.	Non Educational.	Total.
1. Art								
2 Biography								
3 Drama								
4. Fiction								
5. History								
6 Language								
7 Law								
8. Medicine								
9 Miscellaneous								
10 Poetry								
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13 Religion			1		1		1	1
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16. Travels and Voyages								
TOTAL			1		1		1	1

Tamil Language

Subjects.	Original Works: First edition	Original Works: New edition.	Republications	Translation	Total.	Educational.	Non Educational.	Total.
1 Art	1				1	1		1
2 Biography	1				1		1	1
3 Drama	9	1	4		14		14	14
4 Fiction	11		11		22	1	21	23
5. History	1				1	1		1
6 Language	14	3	17		34	31	3	34
7 Law			1	1	2		2	2
8 Medicine	4	1	2		7		7	7
9 Miscellaneous	33	3	12		48	19	29	48
10 Poetry	9	4	37		50	3	47	50
11 Politics	2		1		3		3	3
12 Philosophy (including Mental and Moral Science)	2				2		2	2
13 Religion	62	5	150	8	225		225	225
14 Science (Mathematical and Mechanical)	2		1		3	2	1	3
15 Science (Natural and others)	6	1	8	1	16	5	11	16
16. Travels and Voyages								
TOTAL	167	18	244	10	429	63	366	429

Telugu Language

Subjects.	Original Works: First edition	Original Works: New edition.	Republications	Translation	Total.	Educational.	Non Educational.	Total.
1 Art		2		1	3		3	3
2 Biography								
3 Drama	4		4		8		8	8
4 Fiction	8		2		10	1	9	10
5 History								
6 Language	6	2	4		12	11	1	12
7 Law			2	3	5		5	5
8 Medicine	1				1		1	1
9 Miscellaneous	3	2	3		8	7	1	8
10 Poetry	6	4	6		15	2	13	15
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13. Religion	15	2	34	3	54		54	54
14. Science (Mathematical and Mechanical)			1		1	1		1
15 Science (Natural and others)	1	2	3		6		6	6
16 Travels and Voyages								
TOTAL	44	14	58	7	123	22	101	231

Malayalam Language

Subjects.	Original Works: First edition	Original Works: New edition.	Republications	Translation	Total.	Educational.	Non Educational.	Total.
1 Art	1				1		1	1
2 Biography								
3 Drama			3		3		3	3
4 Fiction								
5 History								
6 Language	2	2	5		9	8	1	9
7 Law			1		1		1	1
8. Medicine				1	1		1	1
9 Miscellaneous	12	1			13	1	12	13
10 Poetry		2	5		7	1	6	7
11 Politics								
12. Philosophy (including Mental and Moral Science)								
13 Religion	1	6	30	1	37		37	37
14. Science (Mathematical and Mechanical)								
16 Science (Natural and others)								
16 Travels and Voyages								
TOTAL	16	10	41	2	72			

Kanarese Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Periodical.	Non-Periodical.	Total.
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	2	...	2	...	2	2
4. Fiction	...	...	1	...	1	...	1	1
5. History	...	...	...	...	...	...	...	...
6. Language	...	1	4	1	6	5	1	6
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	25	2	4	...	31	6	25	31
10. Poetry	...	...	2	1	3	2	1	3
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	13	1	13	5	32	...	32	32
14. Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
15. Science (Natural and others)	1	...	...	1	2	1	1	2
16. Travels and Voyages	...	...	...	...	...	...	...	...
Total	39	5	26	8	78	15	63	78

Tulu Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Periodical.	Non-Periodical.	Total.
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	2	...	2	...	2	2
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	2	...	2	...	2	2

Konkani Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Periodical.	Non-Periodical.	Total.
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	1	...	1	...	1	1
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	1	...	1	...	1	1

Mahratti Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Periodical.	Non-Periodical.	Total.
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	1	1	...	1	1
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	...	1	1	...	1	1

Hindustani Language

Subjects	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non Educational	Total
1 Art				1	1		1	1
2 Biography			1		1		1	1
3 Drama	1	1	2		4		4	4
4 Fiction			2		2		2	2
5 *History*								
6 Language		2	3		5	4	1	5
7 Law								
8 Medicine			1		1		1	1
9 Miscellaneous	1				1		1	1
10 Poetry			4		4		4	4
11 Politics								
12 *Philosophy (including Mental and Moral Science)*								
13 Religion	1		9		10		10	10
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16 Travels and Voyages								
TOTAL	3	3	22	1	29	4	25	29

Persian Language

Subjects	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non Educational	Total
1 Art								
2 Biography								
3 Drama								
4 Fiction								
5 History								
6 Language		1			1	1		1
7 Law								
8. Medicine								
9 Miscellaneous								
10 Poetry			1		1		1	1
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13 Religion								
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16 *Travels and Voyages*								
TOTAL		1	1		2	1	1	2

Sanscrit Language

Subjects	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non Educational	Total
1 Art			1		1		1	1
2 Biography								
3 Drama	1		3		4		4	4
4 Fiction								
5 History								
6 Language			4		4	2	2	4
7 Law								
8 Medicine								
9 Miscellaneous								
10 Poetry			8		8		8	8
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13 Religion			38		38		38	38
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16 Travels and Voyages								
TOTAL	1		54		55	2	53	55

Arabic Language

Subjects	Original Works: First edition	Original Works: New edition	Republications	Translations	Total	Educational	Non Educational	Total
1 Art								
2 Biography	1				1		1	1
3 Drama								
4 Fiction								
5 History								
6 Language								
7 Law								
8 Medicine								
9 Miscellaneous								
10 Poetry								
11 *Politics*								
12. Philosophy (including Mental and Moral Science)								
13 Religion	1	1	14		16		16	16
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16. Travels and Voyages								
TOTAL	2	1	14		17			

Bi-Lingual—English and Latin Publications.

Subjects.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Periodical	Non-Periodical	Total
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	..	1	...	1	1	...	1
7. Law	...	...	...	...	...	...	...	...
8. Medicine	..	...	..	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	..	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	..	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	..	...	...	...
16. Travels and Voyages	...	...	...	..	..	...	...	...
TOTAL	..	...	1	...	1	1	...	1

Bi-Lingual—English and Tamil Publications.

Subjects.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Periodical	Non-Periodical	Total
1. Art	...	1	...	...	1	...	1	1
2. Biography	..	...	...	..	...	...	...	...
3. Drama	...	...	...	...	...	...	.	...
4. Fiction	..	...	....	...	...	...	..	...
5. History	...	...	...	...	...	...	...	...
6. Language	3	1	2	...	6	6	...	6
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	..	...	...	...	...	...
10. Poetry	..	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	..	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	..	...	...	...	...	..
TOTAL	3	2	2	...	7	6	1	7

Bi-Lingual—English and Telugu Publications.

Subjects.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Periodical	Non-Periodical	Total
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	1	...	...	1	2	2	...	2
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	..	...	...	...	...	...	...	...
11. Politics	...	...	...	..	...	...	...	...
12. Philosophy (including Mental and Moral Science)	..	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	..	...	...	...
TOTAL	1	...	...	1	2	2	...	2

Bi-Lingual—English and Kanarese Publications.

Subjects.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Periodical	Non-Periodical	Total
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	.	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	..	...
TOTAL		...	1			1	...	1

Bi-Lingual—English and Hindustani Publications

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-Educational	Total
1 Art								
2 Biography								
3 Drama								
4 Fiction								
5 History								
6 Language	1				1		1	1
7 Law								
8 Medicine								
9 Miscellaneous								
10 Poetry								
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13 Religion								
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16 Travels and Voyages								
TOTAL	1				1		1	1

Bi-Lingual—Tamil and English Publications

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-Educational	Total
1 Art								
2 Biography								
3 Drama								
4 Fiction								
5 History								
6 Language	1			2	3	3		3
7 Law								
8 Medicine								
9 Miscellaneous								
10 Poetry	1				1		1	1
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13 Religion			1		1		1	1
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16 Travels and Voyages								
TOTAL	2		1	2	5	3	2	5

Bi-Lingual—Tamil and Telugu Publications

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-Educational	Total
1 Art	1				1		1	1
2 Biography								
3 Drama								
4 Fiction								
5 History								
6 Language								
7 Law								
8 Medicine								
9 Miscellaneous								
10 Poetry								
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13 Religion			1		1		1	1
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16 Travels and Voyages								
TOTAL	1		1		2		2	2

Bi-Lingual—Tamil and Sanscrit Publications

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-Educational	Total
1 Art								
2 Biography								
3 Drama								
4 Fiction								
5 History								
6 Language								
7 Law								
8 Medicine								
9 Miscellaneous								
10 Poetry								
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13 Religion			2		2		2	2
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16 Travels and Voyages								
TOTAL			2		2	...		

Bi-Lingual—Telugu and English Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational	Non-Educational.	Total.
1. Art	...	...	...	...	...	...	...	...
2 Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	2	...	...	...	2	2	...	2
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	..	2

Bi-Lingual Telugu and Sanscrit Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational	Non-Educational.	Total.
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	1	...	1	...	1	1
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	1	...	...	1	...	1	1
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	1	...	2	...	2	2

Bi-Lingual—Hindustani and English Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational	Non-Educational.	Total.
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	1	...	...	...	1	...	1	1
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	.	...	1	...	1	1

Bi-Lingual—Hindustani and Malayalam Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational	Non-Educational.	Total.
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	1	...	1	1	...	1
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	..	..	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	1	...	1

Bi-Lingual—Hindustani and Arabic Publications

Subjects.	Original Works: First edition	Original Works: New edition	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
1 Art								
2 Biography								
3 Drama								
4 Fiction								
5 History								
6 Language								
7 Law								
8 Medicine								
9 Miscellaneous								
10 Poetry								
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13 Religion			2		2		2	2
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16 Travels and Voyages								
TOTAL			2		2		2	2

Bi-Lingual—Sanscrit and Tamil Publications

Subjects.	Original Works: First edition	Original Works: New edition	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
1 Art								
2 Biography								
3 Drama								
4 Fiction								
5 History								
6 Language								
7 Law								
8 Medicine								
9 Miscellaneous								
10 Poetry								
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13 Religion	7				7		7	7
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)								
16 Travels and Voyages								
TOTAL	7				7		7	7

Bi-Lingual—Sanscrit and Telugu Publications

Subjects.	Original Works: First edition	Original Works: New edition	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
1 Art								
2 Biography								
3 Drama								
4 Fiction								
5 History								
6 Language								
7 Law			1		1		1	1
8 Medicine				1	1		1	1
9 Miscellaneous								
10 Poetry	36				36		36	36
11 Politics								
12 Philosophy (including Mental and Moral Science)								
13 Religion			5		5		5	5
14 Science (Mathematical and Mechanical)								
15 Science (Natural and others)	1	2	1		4		4	4
16. Travels and Voyages								
TOTAL	37	2	7	1	47		47	47

Bi-Lingual—Sanscrit and Kanarese Publications

Subjects.	Original Works: First edition	Original Works: New edition	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
1 Art								
2 Biography								
3 Drama								
4 Fiction								
5 History								
6 Language			1		1	1		1
7 Law								
8 Medicine								
9 Miscellaneous								
10 Poetry								
11 Politics								
12. Philosophy (including Mental and Moral Science)								
13 Religion				...				
14. Science (Mathematical and Mechanical)		...	...					
15 Science (Natural and others)								
16 Travels and Voyages								
TOTAL			1		1	1	...	1

Bi-Lingual—Sanscrit and Grandha Publications.

Subjects.	Original Works. First editions.	Original Works. New editions.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
1. Art	...	...	...	...	...	...	..	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	...	...	...	...	...	...	...	...
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	12	...	...	...	12	...	12	12
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	..	...	...	...	..	...	...	...
TOTAL	12	..	...	...	12	...	12	12

Tri-Lingual—English, Tamil, and Telugu Publications.

Subjects.	Original Works. First editions.	Original Works. New editions.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
1. Art	...	...	...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...	...	..	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	..	...	...	...	...
6. Language	...	4	...	...	4	4	...	4
7. Law	...	...	...	...	...	...	...	...
8. Medicine	...	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	...	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	4	...	...	5	5	...	5

Polyglot Publications.

Subjects.	Original Works. First editions.	Original Works. New editions.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
1. Art	...		...	...	...	...	...	...
2. Biography	...	...	...	...	...	...	...	...
3. Drama	...		...	...	...	...	...	...
4. Fiction	...	...	...	...	...	...	...	...
5. History	...	...	...	...	...	...	...	...
6. Language	1	...	...	...	1	...	1	1
7. Law	...	...	...	...	...	...	...	...
8. Medicine	..	...	...	...	...	...	...	...
9. Miscellaneous	...	...	...	...	...	...	...	...
10. Poetry	..	...	...	...	...	...	...	...
11. Politics	...	...	...	...	...	...	...	...
12. Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
13. Religion	...	...	...	...	...	...	...	...
14. Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
15. Science (Natural and others)	...	...	...	...	...	...	...	...
16. Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

It appears from the following statement that the number of original works and of republications has steadily increased during the past three years, while the number of translations, though larger than that of the preceding year, is much smaller than that brought out during 1886:—

Years.	Original works.	Translations.	Republications.
1888	455	02	383
1887	490	22	531
1886	579	37	553

Assuming that the number of copies sold in each year was the same, it is curious to note hat the demand of the reading and school-going public increased by 12·1 per cent. in 1887 on the figures of the preceding year and by 12·0 per cent. in 1888. The editions, however, are

probably gradually increasing in size, so that the growth of the demand is probably more rapid than these percentages indicate This shows that spread of knowledge is much more rapid than school statistics taken alone imply It would be well to ascertain whether the increase in the demand for newspapers corresponds with that for books, pamphlets, and periodicals

2. It is interesting to observe from the figures given below that during the past six years there has been an increasing activity in the publication of books under (*a*), (*b*), and (*d*) It may be remarked that books under (*c*) consist of 55 Sanscrit, 17 Arabic, and 2 Persian works The large number of publications in English, Sanscrit, and Arabic will, no doubt, tend to increase the number of translations into the vernaculars of the Presidency during future years

The extension of English education as well as the fact that the educated classes prefer English to indigenous literature is evidenced by the fact that whilst in six years the number of publications under (*a*) has more than doubled, the number under the vernaculars has increased by 25 8 per cent only in the same period and by 27 per cent in the case of Indian classical languages,—in fact there were more books published under the last head in 1884 than in any subsequent year These figures show also emphatically, if the proportion of persons knowing English is compared with those knowing the Vernaculars, that the study of English is by far the stronger stimulus to reading

Years	English and other European languages. (*a*)	Vernaculars. (*b*)	Indian classical languages (*c*)	Books published in more languages than one (*d*)
1883	126	584	58	50
1884 . .	142	530	76	61
1885 . .	154	596	60	62
1886 .	184	618	65	63
1887	238	671	46	88
1888.	258	735	74	102

3 The following table shows what proportion of the total number of publications has been contributed by English, Sanscrit, Arabic, Persian, and six of the vernaculars during the past six years —

Years	English	Sanscrit.	Arabic	Persian	Tamil	Telugu.	Malayalam	Kanarese	Hindustani.	Uriya.
1883 .	126	51	5	2	297	130	83	58	14	
1884 .	112	55	20	1	262	135	73	49	11	2
1885	154	59	4	4	245	177	100	37	26	1
1886 .	183	55	8	2	276	183	74	46	29	2
1887	237	30	10	6	332	143	95	67	33	
1888	257	55	17	2	429	123	72	78	29	

The figures illustrate the stagnation which exists as regards Sanscrit, Telugu, and Malayalam literature, and to how narrow limits such progress as is undoubtedly taking place, especially in Telugu composition, is confined The total number of books published in Uriya during the past six years is only five Steps have already been taken to bring out in Uriya editions of Dravidian school books

4 The following table shows how little use is made of the vernaculars in teaching English as compared with the use made of the vernaculars in teaching Sanscrit The system prevailing in regard to English is essentially mistaken, but it shows the tendency of the educated classes to make English their ordinary language except for domestic purposes

Years	Number of books in English and Vernaculars and *vice versâ*	Number of books in Sanscrit and Vernaculars and *vice versâ*	Other Bilinguals.	Total
1883 .	24	16	6	46
1884 .	35	17	6	58
1885	34	13	6	53
1886	21	31	4	56
1887 . .	23	48	12	83
1888 . . .	19	59	18	96

[illegible]

[illegible]

[illegible]

It app[illegible] the [illegible] during the p[illegible] three years, wh[illegible] the number of translations, th[illegible] larger than that of the preceding year, is [illegible] than that brought out during 188[illegible]:—

Year.	[illegible]	[illegible]	[illegible]
188[illegible]	4??	12	5?3
1887	4??	[illegible]	?1
188[illegible]	[illegible]	17	5?3

Assuming that the numb[illegible] of cop[illegible] sold in each year was the sam[illegible], it is curious to note [t]hat the demand of the reading and school-going public increased by 12·1 per cent. in 1887 on the figures of the preceding year and by 12·0 per cent. in 1888. The editions, however, are

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1888	19	59	18	96

5. Taking a general survey of all the publications of the year under report, it may be observed (1) that the evil of publishing compendiums, keys, analyses, paraphrases, and notes seems to gain ground year after year; (2) that a genuine taste for vernacular prose literature seems gradually to be arising among some classes, though probably not among the English-speaking classes; (3) that there is an eager desire on the part of educated people for social and religious reforms; (4) that Muhammadan authors are increasing in number; and (5) that the people appreciate more and more the education of their women. "Sri Mahabharata Churukkam" in Tamil, an Autobiographical sketch in English, "Kamba Ramayana Arunkavi Vilakkam" in Tamil, and "Agnikrida" in Telugu, seem interesting as works either compiled or published by zemindars. As works of general literature may be mentioned "Kalitokai," a Tamil classical poem illustrative of Tolkappiam; An Ancient Grammar; A Sanscrit Lexicon; A Standard Sanscrit Grammar; An English-Tamil Dictionary; and a Telugu Dictionary, Part II. A considerable addition to the Hindustani school-books has been made by the Rev. E. Sell and some Muhammadan authors.

(Sd.) H. B. GRIGG,
Director of Public Instruction.

No. 347 (Educational), dated 15th June 1889.

Order thereon by the Government of Madras.

The review and analysis of publications registered in this Presidency under Act XXV of 1867 during the year 1888 will be forwarded to the Government of India.

(Sd.) A. G. CARDEW,
Under-Secretary to the Government of Madras.

No. 348, dated 15th June 1889.

Endorsed by the Government of Madras.

Copy to the Government of India, Home Department, with reference to Resolution No. 10-707, dated 26th April 1875, and to Home Department Circular No. 19-1150, dated 13th June 1877.

W. L. C. BADDELEY, *Capt., R.E.*

BOMBAY.

From J. DeC. Atkins, Esq., Acting Under-Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department, Simla,—No. 4385, dated 21st October 1889.

With reference to Mr. Under-Secretary Hewett's letter No. 607, dated 17th July 1889, I am directed to forward herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly Official Catalogues for the year 1888, together with its accompaniment, prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 26th April 1875, and No. 1—456, dated 12th September 1882.

From G. M. Sathé, Esq., Registrar of Native Publications, Bombay, to J. DeC. Atkins, Esq., C.S., Under Secretary to Government, General Department, Bombay,—No. 233, dated 20th September 1889.

I have the honour to submit the following report on the progress of Vernacular and English literature in the Bombay Presidency during the year 1888.

2. In all, 1,398 books and 526 issues of periodicals were registered in 1888 under Act XXV of 1867, against 1,252 books and 541 issues of periodicals of the previous year, showing an increase of 146 in books and a decrease of 15 in periodical issues. The decrease is slight and purely accidental. The increase in books, though not very great, is encouraging, and is shared principally by the English, Maráthi, Gujaráti, Hindi, and Sanscrit languages.

3 The division of the total number of publications according to languages, as compared with that of the previous year, is as shown below —

	1888.	1887
English	205	192
Maráthi	443	402
Gujaráti	693	618
Kánarese	11	9
Hindi	62	32
Brij	4	4
Márvádi	17	3
Kashmiri	1	...
Urdu	33	80
Hindu Sindi	2	7
Arabic Sindi	17	11
Arvi	.	1
Sanscrit	174	112
Mágadhi	1	..
Hebrew	2	2
Persian	6	14
Arabic	12	14
Zend		9
Bi lingual	225	239
Tri lingual	13	13
Quadri lingal	1	1
TOTAL	1924	1,793

Of these various languages Gujaráti, as has been the case at times for several years past, presents the largest number of publications, and shows decided superiority over the other vernacular languages also in quality Next comes Maráthi, another leading language of the Presidency, which may be said to have been beaten down by Gujaráti, its rival for many years past Urdu shows much deterioration, and Kánarese, though there is a slight improvement over the last year, does not evince the activity it ought to Hindu and Arabic-Sindi together are at a stand-still, and betray much backwardness Hindi, Brij, and Márvadi show some vigour, and point to an increased taste for reading among the Marvadis and traders from Upper India. The peculiar feature of the year under review is the appearance of a book in the language of Kashmir containing short services of prayer and prepared for the Kashmir Christian Medical Mission Of the classical languages, Sanscrit shows the greatest literary activity The bi lingual publications are mostly combinations of English-Marathi and Gujarati-Sanscrit

4. In English there were in all 113 publications, of which 92 were original works, 12 republications, and 9 translations. According to the nationality of their authors, the total may again be divided into 49 by European authors and 64 by natives of India. A detailed description of these books is given below under the various headings

English books

(a) *Arts* —There were 5 publications,—*viz*, 1 on agriculture, a school book intended for use in the Central Provinces, 1 on photography intended as a guide to amateur photographers and published by Phillips & Co of Bombay, 1 on music, 1 on drill and the working of the three arms by Colonel H. J. Hallowes, and 1 on Indian cookery by an Anglo-Indian lady. All of [illegible]

[illegible] e 5 publications, among which the *Life and* [illegible] Gidumal, LL B, C.S, *The Life of Rev George Bowen,* written by the Rev J. E. Robinson, and *A Short Sketch of the Life of the late lamented Sir Maxwell Melvill, K C I E, C S I,* by Phirozsha Dhanjibhai, were the most important. In Mr. Dayárám, Mr Malabari has found a very appreciative biographer, who has depicted his career as a poet, as a journalist, and as a social reformer with considerable minuteness of detail. The biography is written in good English and exhibits much literary merit. The preface to the *Life of Rev George Bowen* is written by the Rev D Mackichan, D D, Principal of the Free Church College, Bombay, who says "This sketch exhibits the development of a mind singularly free from the enthusiasm of mere emotion, broad enough to be able to assimilate the best elements of the culture of other times and of other lands, and strong enough to retain its own originality in the midst of all the influences which crowded in upon it. George Bowen's conversion from unbelief to faith was a spiritual movement to which every part of his nature gave consent, and the life which followed was the harmonious expression of his whole being thus raised to higher plane by the revelation of God in Christ. That reality, which is referred to in this sketch as the leading characteristic of all his religious life, was the result of this transformation. All he did in the service of the Saviour, who had revealed Himself to him, was done with the calmness, the resolution, the ratu

found in the atmosphere of a consecrated Christian life his soul's true element. This was the secret of the joy and beauty of his self-sacrifice. There is a kind of self-denial which is ever conscious of itself. But his was true and beautiful in proportion as it was free from this selfish taint. It was attractive, because it was so unconscious. To thoughtful minds the life of George Bowen presents much that cannot fail to attract and guide, and it is our earnest prayer that many who still stand outside the pale of earnest living faith may be brought within it through the message that comes to them from these pages." In *The Life of Sir Maxwell Melvill* the author has described, in brief, the Indian career of the deceased as a Government servant, and has collected together the remarks made by the Press about his private and public character. A distinguished lady is said to have written to the author about Sir Maxwell Melvill as follows: "He had the good of his country and people at heart, and never spared himself in any way to fulfil his many and arduous duties. If there was one trait more characteristic of him than another in his noble character it was, I think, a sense of *justice*, and he would carefully and conscientiously go through the most laborious details of every case that came before him and satisfy himself that justice was meted out to all. Nothing would ever turn him aside from the path of duty, and I may say he sacrificed his life to it, for he got up from his bed to attend that last Council on the 22nd July; and although persuasions were used to induce him not to go, he would not be dissuaded. I don't know one man of whom it might be said more truly—

'A man, more pure and bold,
Was never born into the Earth.'"

(c) *Fiction.*—The two books received under this head call for no remark, except that they give a taste of Eastern folklore and popular tales.

(d) *History.*—All the books under this head, except one, are abridgements or epitomes of larger works intended for school-children. The *Bible History* is, however, a book which affords much interesting reading.

(e) *Language.*—All the books registered under this head, with four exceptions, are small tracts giving paraphrases, annotations, &c., on parts of standard English works read in Anglo-Vernacular and High Schools. They are intended for native school-boys and teachers, and, being pretty widely used, serve as a fair source of income to their authors. Of the four works above excepted, two are by Professors MacMillan and Barret, of the Elphinstone College, entitled *Indian English corrected*, and *English Idioms, Phrases, Proverbs, &c.* These books have been written from personal experience of the kind of mistakes native students often make in English composition, and will afford them much help. *Short Essays on Literary and Social Subjects* by Nasarvánji Jamsetji Ratnágar has gone through a third edition, and this fact is a fair index of its popularity. The remaining publication of note is *The Critical, Comparative and Historical Method of Inquiry as applied to Sanscrit Scholarship, Philology and Indian Archæology*, by Dr. Bhándárkar, Professor of Sanskrit in the Deccan College, Poona. This is a small address extending over 25 pages read at a meeting in connection with the Free Church College Literary Society at Bombay. Dr. Bhándárkar concludes the address in the following words:—

"Thus, then, the great lesson we have to learn is that if we wish to know and understand the truth about a point, whether in science or practical life, we should seek analogies, find out, if we can, the history, and criticise, not foolishly and ignorantly as we often do, but according to well-defined and rational principles. And now, gentlemen, and my Hindu friends in particular, a word as to my object in taking up this subject for to-night's discourse. It is no use ignoring the fact that Europe is far ahead of us in all that constitutes civilization, and knowledge is one of the elements of civilization. Experimental sciences and the sciences that depend on the critical, comparative and historical method have made very great progress in Europe, and what deserves our earnest attention is that they are every day making further and further progress. The Europeans have derived much greater advantage from our connection with them than we have from their connection with us. They have turned to account their acquaintance with the sacred language of our country, and have added the sciences of comparative philology and comparative mythology to their existing store of knowledge. The old principle of the classification of races has been given up, and a new one based on the affinity of languages adopted. So that, it may be remarked by the way, the many wars that have been fought in Europe since 1855 and are likely to be fought during the next twenty years have or will have for one of their causes the discovery of Sanscrit. Though in itself this is by no means a very gratifying result, still I allude to it simply to show how deeply the Europeans have been influenced by the new ideas. Similarly, I think the liberality that is now observable in the religious thought of Europe is due to the study of Sanscrit and Páli literature. All this will show the activity of the European intellect, and convince us that the principle of progress is very strong in their civilization. [illegible] advantage have we derived from them? A great deal of what they have [illegible] ver [illegible] been

given to them by us, while they have placed before us a whole civilization which undoubtedly is far superior to ours in a great many points The impulse to be communicated to us by it ought to be a hundredfold stronger than that which we have communicated to them Just as they have used the critical and comparative faculty with energy and produced the results I have just noted, we should use it and direct it not only to find what is true in science, but what is good and rational in social and religious institutions And here I feel myself in duty bound, even at the risk of displeasing some of you, to make a passing allusion to the most uncritical spirit that has come over us of praising ourselves and our ancestors indiscriminately, seeing nothing but good in our institutions and in our ancient literature asserting that the ancient Hindus had made very great progress in all the sciences, physical moral and social, and the arts—greater even by far than Europe has made hitherto—and denying even the most obvious deficiencies in our literature, such as the absence of satisfactory historical records and our most obvious defects As long as this spirit exists in us we can never hope to be able to throw light on our ancient history, and on the excellences and defects of our race, and never hope to rise While, if we shake ourselves free of such a bias and critically and impartially examine our old records and institutions, we shall do very great service to our country, we shall be able to check the *conclusions of some European scholars who are swayed by an opposite* bias, and at the same time that by a clear perception of our great national defects we prepare the ground for healthy progress in the future, we shall, I promise you, find a great deal in the past of which we may honestly be proud"

(*f*) *Law*—There are only two books on law that deserve special mention one is the *Rajkumar Law Lectures* by George Clifford Whitworth, and the other is the *Bombay Local Boards Act, 1884, with the Local Fund Acts* In the first Mr Whitworth has made the subject of law, which is ordinarily found to be dry and tedious, very interesting by treating it popularly and freeing it from technical terms In the second book, Mr A E Cumming has given, in brief, a history of the Local Funds from the commencement when Major Wingate in 1852 submitted to Government a scheme for providing the means of education and internal communication in the rural districts of the Bombay Presidency down to the present time

(*g*) *Medicine*—There is only one book, and it is the *Transactions of the Medical and Physical Society of Bombay No XI, New Series*

(*h*) *Miscellaneous*—Under this class come books on various subjects 39 in number *Maclean's Guide to Bombay* has reached its thirteenth edition and is evidently in brisk demand *Gardening in India* by Mr Woodrow, fourth edition, is a volume of 618 pages, demy 8vo size, and gives much useful information *S DeMonte's Exchange Calculator, The Home and Age of the Avesta translated from the German of Dr Emil, J Von Dillon* by Mr T A Walsh, Mr Vaman Abaji Modak's *Essay on the Position of the Vernaculars in the Bombay Educational System, The Origin of Persian Poetry translated from the French of Professor J Darmesteter* by Nasarvanji Framji Tamboli, *The Jubilee Fun Book, The Journal of the Bombay Branch of the Royal Asiatic Society, 1889*, and the *Journal of the Anthropological Society of Bombay Vol I, Nos 3 4*, are the most important publications coming under this head

(*i*) *Poetry*—There were five books registered under this head, two of them being school books The *Poems and Songs* of J R Denning is a collection of small poetical compositions on various Indian and English subjects and furnishes a couple of hours' interesting reading The author, who is a soldier in the Rifle Brigade, has dedicated the work to H R H the Duke of Connaught, Commander in Chief of the Bombay Presidency

(*j*) *Philosophy*—The six philosophical publications were valuable contributions to the literature of the past year Five of them are Theosophical Society's publications published by Mr Tukárám Tatya They are (1) the *Bhagavatgita*, a sacred Hindu book translated from Sanscrit by Charles Wilkins, Esq, (2) *The Discourses on the Bhagavatgita* by Mr T Subha Row, B A, B L, T T S, (3) *A Treatise on the Yoga Philosophy of the Hindus* by N C Paul, G B M C, Assistant Surgeon, (4) *The Purpose of Theosophy* by Mrs A P Sinnet, and (5) *A Guide to Theosophy* They are all able productions, and the publisher, Tukárám Tatya, has rendered valuable service to the literary public by publishing them The sixth work in this class is a brief dissertation on the philosophy of the Kabalah, or the philosophical side of Judaism, by Mr A D Ezekiel, F T S

(*k*) *Religion*—Five of the religious publications are Christian tracts, and the sixth contains the Desatir, or the sacred writings of the Ancient Persian Prophets

(*l*) *Science*—Six of the nine scientific publications are school books and three are intended for general readers. The *Avifauna of British India and its Dependencies, Vol I, Part III*, and *Vol II, Parts I and II*, by Mr James A Murray, and *Key to Geometrical Exercise* by Mr D R Kirane, L C E, are the most valuable

5 In Marathi there were in all 340 books published Of these, 213 were original works, 65 republications, and 32 translations

Marathi books.

(*a*) *Arts*—Only three pamphlets were produced under this head, two of which were on

found in the atmosphere of a consecrated Christian life playing
secret of the joy and beauty of his self sacrifi
conscious of itself. But his was short
taint. It was attractive, be
George Bowen presents muc
that many who still stand Tilak,
through the message that during the
Melvill the author has mischievous
servant, and has collecte *her, he was the pet*
character. A distingui Sanscrit, and had
Melvill as follows: " and industry he
himself in any way to doctors of his time. In
teristic of him than Deccan. Like many of his
would carefully and He gave medicine *gratis*
came before him and to have never taken a fee for the
him aside from th other physicians and who died as
his bed to attend examination several instances are given
induce him not that he was consulted even by Europeans
be said more tru

literature of the year shows that out of the
logical and legendary subjects, 3 were historical
social subjects. The works coming under the first class

(c) adaptations of the Sanscrit works of the same name. Of
give a the circumstances under which Náráyanráo Peshwá was

(d) Raghunáthráo; another details the death of Afzulkhan at
larger and the third, which is the best of the lot, is entitled
afford describes the last days of the Peshwá's rule under Bájiráv II. and
account of his private misconduct and the mismanagement of the
power, and the East India Company took the administration of the
their own hands in 1817 by a proclamation promulgated under the
Elphinstone. All the dramas on social subjects are indifferent love-
without much literary merit. Two of them picture the evil effects of
given to women, and two others are intended as attacks on social reformers and
of female education, and show how *educated women come to dislike their husbands* into illicit love in consequence of the liberty given them to mix freely with men in imitation of European customs. They all point to the frailty of the weaker sex, and convey no high moral. Many of them are merely stories of men and women of loose character, and are written by obscure persons with an object of catering for the entertainment of common men.

(d) *Fiction.*—The most important of the books registered under heading is that entitled *Chálelyá Gosht Modhli Sthiti Goshta Pahili*, or the current and transition state, 1st story, in two parts. This appears to be the first instalment of publications intended to be issued on the model of Reynolds's *Mysteries*, and describes in good language the manner in which native young girls are seduced by the path of virtue and made to gratify the lust of rich and licentious men also the real character of the so- *Bávás*, or devotees, who im
outward appearances of piety and d the Supreme Being, and
widows who visit them ostensibly f of religious advice
of drinking, which has latterly m ong the educated na
this book, which is, on the whole, a to open the eyes o
the wide spread of immorality and the rance which are
its higher circles. The rest of the pu class are ordi
being after the fashion of the *Arabian N*

(e) *History.*—Of the historical pub , two d
the rest being elementary school-books. *Hi*
to the Mahomedan Conquest. This is a M
Bápat, of the original English work pre
krishna Gopál Bhándárkar for incorporation
addition to Maráthi literature. The second is
Hari Deshmukh. Lanká is the Indian name o
logy, the seat of the kingdom of Rávan, the de
hero of the great Hindu epic the Rámáyana.
this history is to expose the various absurd not
regarding Lanká, *viz.*, that Bibhishana, the brother

body of Mandodari, the wife of Ravan, is still being burnt, and that Hanuman, the monkey-god, adds fuel to the burning pile, that the bow of Rama always goes round Lanká, and such others This history is based on English works on the subject

(*f*) *Language* —There were 30 publications under this head of which 5 were published by the Government Educational Department and the rest by private agencies All of them were books useful for school children Some of the primers, such as that of the Nirnaya Sagar Press, published by private persons, were decidedly superior to the Departmental 1st Book, and might well replace it in Municipal and Local Board schools The *Gadyaratnamálá*, or Marathi prose readings, by Mr Govind Shankar Shástri Bapat, underwent a second edition, and is such as may well be read under the 4th or 5th Marathi School Standard Professor Agarkar's *Vakya Mimánsá*, or analysis of sentences, supplies a great desideratum in Maráthi literature, and may profitably be taught as a text-book in the higher forms of the Marathi school course and in training colleges

(*g*) *Law* —The 13 publications under "Law" were translations of enactments in force Eight of them were edited by Messrs Trimbakrav Nárayan Rajmachikar and Shivrám Hari Sáthé, who issue a monthly journal, called the *Nyayashraya*, in which they give translations of decisions of High Courts, Bombay, Calcutta, Madras and Allahabad, and legal enactments for the benefit of pleaders and parties ignorant of English

(*h*) *Medicine* —Of the 10 works registered under this head only one is by a recognised medical practitioner, *viz*, the late Dr Sakharam Arjun, the rest being works of obscure physicians or laymen Dr Sakharam Arjun's *Grihini Kantha Bushana* treats of women in their several conditions of puberty, pregnancy, and child birth, gives useful instructions from Indian and European medical works for their guidance, and exposes many popular prejudices in connection with the subject Of the medical works by non professional men, those by Mr Vasudev Chintaman Bapat, Vakil of Naringra in Ratnagiri, are the leading Of his work, entitled *Sushena Chikitsá*, Dr W Dymock is reported to have said as follows ' This work is the latest of numerous publications by him which have given to the public much valuable information concerning the medicinal plants of India and their uses and properties as ascertained by the experience of natives of India I can strongly recommend a study of his various publications to any one who is desirous of knowing how many valuable remedies are in use in this country whose properties are unknown in Western countries "

(*i*) *Miscellaneous* —This class comprises books on various subjects of more or less importance and literary merit The most important of them are noticed below The addresses delivered under the auspices of the Hindu Union Club, Bombay, during the cold weather, being written by educated men, are good additions to Marathi literature The publications of Moorkar and Company is another set of books useful in their own way Last year, the Company published epitomes, in prose, of the mythological works called the *Pandavpratáp* and the *Ramvijay* They are well written, and supply interesting reading They are useful, inasmuch as they narrate in simple language and in a small compass the stories which are the subject-matter of the voluminous works called the *Bhárat* and the *Rámáyan*. The Company's prose translation of the *Bhakta Vijaya* of Mahipati is also a useful and interesting book, and contains lives of the great ancient Maratha poets and saints Along with these books may be mentioned Antun Dhonduji's similar work, entitled the *Bhárateti hásasár*, which is the substance of the *Mahábhárat* Mr Rájaram Ramkrishna Bhagvat's book, entitled *Marháthyánchyá Sambandhane Char Udgár*, or a few sentiments about the Marathás, is an original work highly suggestive, and possessing a fair amount of literary merit It is intended to glorify or to show the importance of the Marathas, their language, their religion, and their achievements The author considers the present Marathi language to be an offshoot, not of Sanscrit, but of ancient Maráthi, and is of opinion that at one time the Maráthás may have been spread all over India, and that their religion, their language, and their manners and customs may be the origin of the present Hindu religion, and of the languages and the manners and customs of the Deccan, and in support of this conclusion he cites several philological and other proofs, the strength of which is, however, contestable The author is an admirer of the Marathás, and his work is valuable, as it suggests various questions of linguistic and historic importance The *Nibandh Mala*, or a series of essays on diverse subjects, by the late Mr Vishnu Krishna Shástri Chiplunkar, is another valuable Maráthi book of much literary merit. The proverbs in the Marathi language are collected in a small compilation published by the proprietor of the Arunodaya Press, and this publication is valuable, inasmuch as it supplies much information about the manners, customs, habits, and notions of the Maráthi-speaking people There are several other publications useful in their way, but they cannot be noticed in a short annual review A reference to the quarterly catalogues will furnish necessary information about them

(*j*) *Poetry* —A major part of the 61 poetical publications consists of old Prakrit works, such as *Eknathi Bhavártha Ramayana*, Shridhar's *H*

vijaya, *Kathásárámrit*, *Káshi Khanda*, &c., and of extracts from them. Some of these are beautiful specimens of native printing and show how much useful literary service is being rendered to the public by enterprising printers. Among the modern poems may be mentioned Mr. Wásudeo Wáman Shástri's *Yashvantráya Mahákávya*, which sings the glories of the late Málhárráo Holkar and Sadáshivráo Bháu during the Peshwá's rule; Mr. Moro Ganesh Londhe's *Bodhasudhá* and *Pushpa Guchchha*, being collections of short detached poems intended for school-children; and a *Porádá*, or ballad, on the trial of Hanmantráo Rághavendraráo Jáhagírdár in connection with the Crawford case, in which the bard describes the skill with which Government traced the offence of corruption to Hanmantráo, the havoc which Hanmantráo had made in the revenue service by procuring promotions and transfers for pecuniary consideration, and the satisfaction which his conviction by the Magistrate gave to the public.

(*k*) *Politics.*—Of the three pamphlets on politics, two describe the aims and objects of the Indian National Congress, and one contains dialogues between a teacher and his pupil, in which the former impresses upon the latter the necessity under which the people of India are for improving the tone of their morality and physique with a view to attain to the position of Englishmen.

(*l*) *Philosophy.*—Books under this head are all reprints of old works on the Vedánt doctrines of the unity of the human soul and the Supreme Spirit and of predestination.

(*m*) *Religion.*—Of the nine religious publications, seven are Christian Missionary tracts, being translations of portions of the Bible, and two Hindu religious tracts.

(*n*) *Science* (Mathematical).—The mathematical books are all school-books. Of these, *Appendix to Euclid's Elements of Geometry* by Mr. Ráoji Moreshwar Devakule, new edition, is the most important. It is a departmental publication, and contains an able introduction to logic in its relations to mathematics.

(*o*) *Science* (Natural).—Publications under this head are all small geographical tracts treating of parts of the Bombay Presidency.

Gujaráti books.

6. In Gujaráti, 408 works, or 29 more than the number for the last year, were registered during the year, being made up of 299 original works, 31 re-publications, and 78 translations. Of the total 408, 84 per cent. were either written or edited by Hindus, 12 per cent. by Pársis, and 4 per cent. by Muhammadans and Europeans.

(*a*) *Arts.*—Of the eight works on arts, one is on cotton-ginning and screw-cutting, five on music and musical instruments, and two on cookery and preparation of medical drugs.

(*b*) *Biography.*—Under this head may be noticed the lives of two distinguished individuals of this Presidency. One is that of Gavrishankar Udayashankar, C.S.I., *ex* Minister of Bhávnagar, who is renowned for his able statesmanship and long and distinguished services to the State he served. He has now retired from active life, and lives as a *sannyási*, or ascetic. The other short sketch is that of the late Pandit Bhagvánlál Indraji, whose antiquarian researches have been highly valued both here and in Europe. Two are short biographies of virtuous, pious, chaste, dutiful and benevolent ladies, and are valuable presents to young women. There is a brief account of the life and doings of Fakirsing or Major Tucker of the Salvation Army (two editions).

(*c*) *Drama and Fiction.*—Many of the works under this heading are on social matters, some on historical and some on legendary subjects. The evils of infant marriages and of marriages between persons of disproportionate ages, the desirability of widow marriages and of marriages in which the bridegroom and the bride are chosen by each other, the tyranny of step-mothers to step-children and of mothers-in-law towards their daughters-in-law, the bad consequences of vice and dissipation and the happiness derived from virtue, are some of the social subjects treated of in the first sort of novels. The historical works sing the praises of Rajput heroes and heroines for staunchly defending their religious susceptibilities and their land against the invasions of the Emperor of Delhi. The works on Hindu legends are commonplace. Two of the political novels are translations of Bengáli works, and a third describes the corrupt practices of the much-abused *chitnis* or shirastedár of revenue officers. Among translations of English works are versions of *Don Quixote*, *Háji Bábá Ispháni*, Shakespeare's *Cymbeline*, *Valentine Vox the Ventriloquist*, Reynolds's *Beauties of the Harem*, *History of a Physician*, and an English work that is in its turn a version of a production in the Dutch language. The following books alone deserve particular notice: *Shuravira Jayamal*, *Amarsing Ráthod nátak*, and *Irávati* are novels based on historical incidents, and show that, under the Mogul rulers of Delhi, marriages between Hindu Rajput princesses and the reigning Musulmán princes were in vogue, though some of the proud Rajputs felt offended at the demand of their daughters in marriage by Muhammadan emperors, and resisted the gratification of the desires of the latter even at the cost of their lives. The warrior Jayamal is represented to have put to death the female members of his family rather than allow them to fall into the hands of Emperor Akbar and his race pride to be wounded by an undesirable marriage.

Iravati is the best Gujarati novel of the past year and is dedicated to His Highness Sayajirav Gáikawar *Mote Gharnan Meherbhai*, or Meherbái of a wealthy family, is a story of an extravagant Parsi girl of wealthy parents who in the name of fashionable life ruined her husband and sent him to jail for indebtedness The husband was a medical graduate and earned for some years a respectable income, but the prodigality of his wife made him an insolvent The extravagant wife had to rue her indiscretion when she was faced by stern and unrelenting poverty, and had to enter service as a maid In her distress Meherbai appealed to her wealthy brother with whom she had once fought a lawsuit for her share of the family property The magnanimous brother forgot the old grudge and presented her a large sum, with a portion of which she repaid the debts of her husband and got him out of jail Since then she reformed her conduct and became an obedient spouse and a frugal housewife The story is well written and condemns prodigality said to be prevalent among Parsi ladies in general, and in particular among young ladies known under the nomenclature of "the Parsi girl of the period" *Lavji Lakshádpati*, or Lavji the Millionaire, gave a good lesson to Parsi young men who marry more for money than for any other consideration Lavji, a rich Pársi gentleman, was well aware of the evil practice of educated young men demanding a large dowry, but being a miser resorted to the trick of spreading a false report that he was about to leave a large amount of money in trust for his daughter, who was not good looking A poor young man, a clerk to a solicitor, who wanted to marry for money, fell into the snare, and repented of his having done so when he discovered that no trust was forthcoming Of the two political tales *Ganga Govind Sinha athava Varan Hestingsano Jamano Hath*, or the tale of Ganga Govind Sinha, the right hand man of Warren Hastings, describes the oppressions, immoralities and corruptions practised by Warren Hastings and his European and Native subordinates in connection with the recovery of land revenue in Bengal The description of the tyrannical practices is shocking The other tale, *Sannyási*, or the religious ascetic who has cast off all worldly passions and carnal affections, relates the story of a great prodigal and a rake who was saved from further ruin and reformed by his religious preceptor The repentant prodigal became a *sannyasi* and acquired a sound knowledge of the sacred and profane sciences Some of the scenes of the story are laid in Sikkim and the conquest of that State by the British is alleged to have been achieved by questionable means, and is condemned The character of some of the prominent figures of the tale is well drawn The original story, of which the present work is a translation, is in Bengali by Shridevi Prasanna Ray Chaudari, and is both in conception and sentiments far superior to the general run of tales in the vernaculars

(*d*) *History* —With the exception of the three works noted below, the works on history are school manuals deserving no further notice *Puratana Jamanana Parsio* or the Parsis of the ancient times, compares the writings of Herodotus with the information to be found in the Zend Avasta The comparison has led to a confirmation in some places and to a contradiction in others of the statements made by Herodotus The work is valuable, particularly to the Zoroastrian community *A History of the Ancient Parsis* is a translation of an original Persian work by Prince Jalal ood Deen Mirza i Kagar, in its second edition The first edition was issued in 1871 It is a history or rather a legendary account of the ancient kings of Iran or Persia before it was conquered by the Arabs *The Queen's Jubilee* contains a short account of the celebration of the royal jubilee in different parts of the Indian Empire and a brief history of the reign of the Queen Empress

(*e*) *Language* —All the books under this heading are school manuals

(*f*) *Law* —The books on law are annotated compilations of one branch or another of the laws of the country

(*g*) *Medicine* —The books on medicine are small manuals on European or Native medical science, and are allopathic works Of late, homeopathy is being introduced into the country, and the single work registered on this subject describes a few ordinary diseases, and prescribes homeopathic medicines for them

(*h*) The following works under the head *Miscellaneous*, which includes copy slips, translations of Hindu Purans, mathematical calculators, books giving moral advice, &c, alone deserve notice The importance of *Self-help* by Samuel Smiles, LL D, translated and adapted into Gujarati, cannot be over rated, and ought to be studied by every vernacular student in his leisure hours, and the same may be said of *Paisa kem Kamava*, or how to earn money, which is an adaptation of an English work entitled *How to make money*. Both these works ought to be placed in the hands of every young man *Anahit ane Farohar* gives a description of Ardavisur

[illegible]

fluences treated of by the Hindu Tantras, or treatises on magical and

theosophy. *Dharma e shun chhe*, or What is religion ! preaches the "fatherhood of God and the brotherhood of man," condemning idolatry and recommending a strictly moral life. There are five small works pointing out the sacred character of the cow according to Hinduism, and her great usefulness to man in the supply of his food, and exhorting the public, particularly Hindus, to move Government to discourage the slaughter of this sacred animal for beef. In reply to this agitation has appeared *Hidáyate Hindu ane javábe Gaupukár*, or a guide to Hindus and a reply to the complaint about the cow-slaughter, refuting Hinduism, Jainism and Zoroastrianism, and supporting Islámism, and recommending cow-slaughter for the food of man.

(*i*) *Poetry.*—The works on Poetry are on diverse subjects, such as Puránic legends, Jain legendary stories, praises of individual gods and goddesses, condemnation of child-marriage, glorification of sacred places, prayers to God, Jain hymns, lamentation on the alleged mental, moral, social, and political degeneration of India, praises of the administration of the Ídar State, dramatic songs, &c. Almost all these works are small poems, calling for no particular notice.

(*j*) *Politics.*—Of the four works on politics, two are translations of small tracts on the principles of Political Economy, one conveys advice as to what kind of representatives should be lected to serve on Táluka and District Boards, and the fourth work recommends Native Chiefs and Princes to rule over their respective subjects justly and benignly.

(*k*) The works on *Philosophy* are mainly issues of a periodical giving translation of the well-known philosophical book the *Yogavásishtha Rámáyana* in parts, and small tracts on Vedántic theory. The following publications alone deserve particular notice : *Subodha Patriká Rájayoga*, or a simple and easy mode of abstract meditation, is an original work teaching how to obtain union with Brahma, or the Divine Essence, through abstract contemplation. *Bhávártha Prakásh*, or the light of inherent meaning, is also an original work, being a controversial tract pointing out the indispensableness of knowledge that is acquired by meditation and study of philosophy, for emancipation from individual existence and reunion with the Universal Spirit.

(*l*) The works on *Religion* are small unimportant tracts containing Jain hymns, portions of Zoroastrian scriptures, and Vaishnava tracts of the Vallabhi or the Swámi Náráyan sect.

(*m*) All the publications, with the exception of the one mentioned below, on *Mathematics* and *Natural Science* are school-books. *Páti Lilávati Sára Sangraha*, or a collection of arithmetical problems with their solutions, is a well-known treatise on ari[illegible] lgebra, and geometry by Bháskaráchárya, one of the celebrated Indian astronomers [illegible] aticians. Bháskara is supposed to have lived in the twelfth century.

(*n*) Of the two publications on *Travels*, one is *Mumbai* [illegible] r from [illegible] to Kashmir, containing racy and ent[illegible]ining notes of a journey to K[illegible] d back performed by the writer in [illegible] *Hindustánaná Chár*[illegible], or [illegible] to the four principal holy places i[illegible] e other, containin[illegible] a pi[illegible] Rámeshvara in the south, Jaga[illegible] east, Badrikedár [illegible] D[illegible] west. The account is written wit[illegible] nce.

7. This year the number of U[illegible] hed is 33 aga[illegible] th[illegible] inal produc[illegible] ed lations, n[illegible] at all in

Urdu.

notice, except the 3 following. Ther[illegible] politics, philosophy, mechanical and n[illegible] voyag[illegible] or the lamp of the private apartment, [illegible] e ab[illegible] ing certain ceremonies before and after [illegible] *úk* *námah*, or a collection of books on the sm[illegible] ot[illegible] tion in verse condemning tobacco-smokin[illegible] Alchemy, dramatises the story of Dilárám, chant, who, happening through some misfo[illegible] the attempts of persons of high rank, who her chastity.

8. There were 62 books in Hindi against [illegible] are translat[illegible] intended for the Native Army. on [illegible] a reprint of a Tánsena, a c[illegible] great aut[illegible] an examination [illegible] nes, is and the varieties [illegible] ng appears to be based [illegible] S *Fiction*, one is a reprint o[illegible] work, *Shyámá Svapana*, or unmarried girl of Bráhman pare[illegible] rich young man of the Kshatri[illegible] institution of caste stood in the way

Hindi works.

happiness in company of each other. The interesting condition in which Shyámá found herself placed, made her leave her home in order to escape scandal, obloquy, and degradation from caste and social position, and Shyámá Sundar also left in search of her. The distinctive feature of this tale is that it denounces in wrathful terms the institution of caste as an insuperable barrier to those who, though unprepared to give up social and religious rights, are desirous of intermarriages between the different castes. This barrier is considered to be inhuman, inasmuch as it hinders the course of true love running smooth wherever the lover and his beloved happen to belong to different castes, and subjects legitimate love between these parties to excruciating pains, blank disappointment, and life-long misery. Few Hindu writers have ever ventured to condemn the institution of caste from the point of view taken by the author of Shyámá Svapana, and almost all Hindu authors of love and other tales avoid the fatal rock of difference of caste between the hero and heroine of the story by either distinctly mentioning or leaving the reader to infer that they belonged to the same caste. Among the miscellaneous works are the *Ajnyána timira Bhâskara*, or the sun for dispelling ignorance, which is a controversial tract, apparently by a Jain author, in refutation of Hinduism and supporting Jainism, and *Árya desha Darpana*, or a mirror of the Áryan country, which is a controversy among Jain priests about the limits of the Aryakshetra, or the country of the Áryas according to Jain version. Among the poetical works, *Khyál Shivrajko*, or the song about Shivaraj, describes the imprisonment of King Shivaji, the founder of the Marátha Empire, by Shah Jehán, the Emperor of Delhi, and the great courage and prowess shown by the former on the occasion. There are no works at all on biography, history, law, religion, sciences, and voyages and travels. The works under the remaining heads are mostly reprints and deserve no particular notice.

Márvádi works

9 With the exception of fifteen works under *Poetry* and two under *Religion*, there are no productions in Marvadi under any other heads. Almost all these works appertain to Jain religion or religious legend. Of the fifteen works on poetry, thirteen of which are reproductions of old editions, two are small love-poems, two are Jain legends inculcating unfeigned exclusive devotion to Jainism as a means of worldly prosperity and salvation of the soul, one preaches that worldly happiness and heavenly beatitude are awarded to those who are virtuous and religious, one asserts that asceticism and

describes the conversion of a non Jain wicked king to Jainism, one relates that a certain king, his queen, and their two sons were persecuted by the planetary god Saturn for the sins committed by them in a former life, and on their passing this test successfully they regained their kingdom and happiness, one relates the story of a man who gained material prosperity on account of his strict observance of the virtue of chastity, and mentions the different punishments awarded in after life for various physical and moral sins committed in previous birth, and two contain religious and moral instruction. The two works on religion cover religious and other precepts.

Hindu and Arabic Sindi

10 In these two languages together there was the same number of books as was published last year,—namely, 18,—and most of them were either school-books or books deserving of no special mention, with the exception of one small tract conveying information about the Indian National Congress in the

two on Hindu mythology. One of the religious books is meant to be a description

According to a story therein, one who

him, becomes after death a jackal, and

literature of this type which is current

among

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Braj

presses, the work being the epic poem of *Rámáyan* by Tulsidás, a saint. They are all printed in large type and are therefore voluminous. The fourth publication is also in verse, describing the dances of Krishna, a god of the Hindu Pantheon, with the *Gopis* or milkmaids of Gokul in Northern India.

Classical languages—Sanskrit, Mágadhi, Hebrew, Persian, and Arabic

13 The works in Magadhi, Hebrew, Persian, and Arabic are mostly republications of religious books or small indifferent tracts on various subjects deserving no special notice. In Sanscrit 150 works were registered, a large number of which were reprints of old works. The six dramatical works of ancient authors edited, under the name of

Pandit Durga Prasád and Mr. Káshináth Pándurang Parab for Mr. Jávji Dádáji, the proprietor of the Nirnaya Ságar Press; the legal publications entitled the Institutes of Manu, printed in Ganpat Krishnáji and Nirnaya Ságar presses; the medical work of Vriddha Vágbhat, entitled the *Ashtánga Sangraha*, edited by Mr. Ganesh Shástri Tarte of Násik; the *Ánandáshrama* Series, Nos. 1, 2 and 3, published by Mr. Mahádev Chimnáji Apte; and the *Taitirya Sanhitá of Yajurveda*, published by Mr. Tukárám Tátyá;—are all well printed and deserve to be placed in every library. The poetical work, entitled *Padmini Champu*, by Mr. Rámdás Chabildás, B.A., B.L., Barrister-at-Law, is a well-written original work.

Books in more than one language. 14. Of the books in more than one language the following only deserve special mention:—

(1) The good work of publishing Maráthi translations of the commentaries on the *Upanishads*, or appendices attached to the different Vedas giving the philosophic side of Hinduism with their original Sanscrit text and commentaries for the benefit of persons not knowing Sanscrit, continued to be ably performed by Mr. Vyankatráo Rámchandra, and the following three works were produced:—

(*a*) *Taittiriopanishad Brahmávalli*, teaching that the knowledge of Brahma, or the Supreme Spirit, secures union with Him after death.

(*b*) *Chhándogyopanishad* explains the nature of God and the means of attaining salvation.

(*c*) *Aitareyopanishad* describes the creation of the world. To this work is prefixed a small essay explaining the theory of the creation and formation of the Universe, and the Earth in particular, according to European astronomy and geology.

(2) *Sevya Sevaka dharma bodhako nibandha*, or the reciprocal duties of masters and servants, is a Gujaráti translation of an original essay in Sanscrit on the reciprocal duties of parents and child, teacher and student, master and servant, and husband and wife according to Hindu notions, illustrated with appropriate legends from the Bhárata, Bhágavata, and some other *puráns* or legends.

(3) *Shankaradigvijaya*, or Shankar's victory over the world (original Sanscrit with Gujaráti translation), is a short account of the controversial exploits of Shankaráchárya, a great reformer and a celebrated teacher of Hindu Vedánta philosophy, who, according to tradition, flourished 200 years B.C.

(4) *Vallabh digvijaya*, or the universal conquest by Vallabha (Sanscrit and Gujaráti), describes the literary and religious conquests of Vallabháchárya, the founder of the Vallabhi sect of the Vaishnavas, who was born in A.D. 1479, and had great success in controversies with the Shaivas or worshippers of Shiva. Vallabha inculcates the worship of the god Krishna, drawing his doctrines from the Bhágavata Purán.

(5) *Bhojasubodha Ratnamálá*, or an instructive account of King Bhoja (Sanscrit and Gujaráti), gives the legendary account of the birth, childhood, administration, and morality of King Bhoja, a wise ruler and a great patron of learning.

(6) *Hymns from the Rigveda* edited, with Sayána's commentary, English notes and translation, by Dr. Peterson, M.A., of the Elphinstone College, is a good text-book. The hymns are those appointed to be read by the candidates for the degree of B.A. in the University of Bombay.

(7) *Bhrántavára darpana* (Sanscrit and Hindi), or a mirror for the removal of doubts and perplexities, is a defence of modern Hinduism founded upon the Vedas and the Puráns particularly from the stand-point of a follower of the Vallabhi sect.

(8) *Bhágavata shankánivárana manjari* (Sanscrit and Hindi), or a work for removing the doubts raised in regard to the Bhágavata Purán, contains replies to the questions raised by Jain, Muhammadan, and other Mlenchchha priests about the authenticity of the Bhágavata Purán.

(9) *Bráhmanotpatti mártandádhyáya* (Sanskrit and Hindi), or the origin of the Bráhmans, gives a legendary account of the origin of the Brahmáns of different denominations, the information being collected from the different Puráns and other works over which it is spread.

(10) The old and somewhat mutilated work entitled the *Dinkard* (Gujaráti, English, and Pahlavi), which is edited and translated for the first time, has reached its fifth volume. The editing and translating of the work are evidently done with much labour and research.

15. *Periodical Literature.*—This is an important section of the annual literature. The periodicals are published from month to month and contain valuable contributions on literature, science, arts, history, &c. There were in all 526 issues of periodicals registered in the year under review. Of these, 92 were English, 103 Maráthi, 285 Gujaráti, 24 Sanscrit, and 22 bi-lingual. Of the English periodicals the *Indian Antiquary*, the *Journal of the Bombay Natural History Society*, and the *Toprobanian*, contain much useful scientific information, and are contributed to by able and learned men; the *Bombay Educational Record*, being a departmental publication, mainly contains departmental orders and notifications, extracts from papers on educational subjects published in England, and small editorial paragraphs on current educational matter; the *Quarterly Journal of the Poona Sárvajanik*

Sabhá publishes proceedings of the Sabha and essays on current public questions, such as education, forests laws, &c , the *English Opinion on India* publishes extracts from English papers on Indian matters Of the Marathi periodicals the *Bálbodha* is a very interesting and instructive periodical for children, and is largely patronised, the *Bálbodha Mevá* is an illustrated magazine intended for Christian children and is highly interesting, the *Nátya Kathárnava* contains novels of a superior kind, being sometimes original and sometimes adaptations of English novels, the *Shilpa Kala Vidnyán* gives much useful information on mechanical and other arts and industries, the *Vividh Dyan Vistár* is an old periodical and contains ably written reviews of books and essays on literary subjects The Gujarati periodicals were more in number than those in any other languages Of them the *Bálsubodh* and the *Balmitra* are on the pattern of the Maráthi *Bálbodh*, and are intended for Gujarati children The *Dnyán Vardhak* is a literary periodical intended more for Parsi readers than for any others The *Nure Elam* is in its character a literary and scientific periodical, and is well conducted The *Priyamvada* is written in pure and correct Gujarati, and contains comments on Gujaráti publications and explanations of Sanscrit works The *Stribodha* contains tales and bits of general information Its peculiar feature is that it is contributed to by Parsi ladies There are two Sanscrit periodicals,—namely, the *Kavya Málá* and the *Granth Ratna Málá*,—both of which publish unpublished poems by old Sanscrit poets. The former is edited by Pandit Durgá prasád Vrijlal and Mr Kashinath Pandurang Parab, and the latter by Mr Uddhav Shástri Aināpure Of the bi lingual periodicals the *Káryetihása Sangraha* and the *Dhanvantari* are the most important, the former contains old historical and biographical chronicles and unpublished poems, both Marathi and Sanscrit, and the latter publishes extracts from standard

of books for
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ely larger numbers of them
now the cause of the very

wide numerical difference existing between books on these two sets of subjects The reason of this difference is not, however, far to seek It is simply the law of demand and supply To begin with *Arts*, the Indian artists and artisans are, as a class, illiterate men, and neither teach nor learn by means of books All artistic education they impart or receive is conveyed orally Being unable to read and write, they cannot record their experiences in writing nor can they read books written for them by others. The caste system is an important factor in the solution of this question The people are divided into distinct and exclusive classes or guilds, with distinct hereditary industries or trades There are no public industrial or technical schools where students or apprentices receive regular training and instruction in different handicrafts by means of books Every artisan's workshop is itself a practising school for his children, where they, as it were, instinctively learn there hereditary business None aspires to give up his father's calling and to adopt that belonging to other communities Each trade or industry is exclusive No tanners wish to become potters or priests and *vice versá* The literary classes, like the Bráhmans, Parbhus and others, can write, but they have no knowledge of the arts and industries While the industrial classes—as, for instance, the goldsmiths,

education, and primary schools are being opened in every direction, the condition of things at present existing is likely to be changed to the benefit of all classes To turn next to the kindred subject of science Almost all the books on mathematical subjects that have been registered are books on elementary arithmetic, only one or two being on the principles of geometry No works are forthcoming on algebra logarithms, trigonometry, conic sections, analytical geometry, mechanics, optics, or such other higher mathematical and mechanical sciences In natural science, too, there are no books on such subjects as chemistry, physiology, botany, anatomy, &c., the only books received being small pamphlets on elementary geography describing very meagrely the natural divisions

presidencies and districts The reason of th

little of arithmetic and geography, is taught in

and colleges which impart any knowledge of higher sciences But that is through the medium of the English language, and the vernaculars have no scope there There is no necessity for scientific vernacular books while there is an abundance of English books written by profound scientists The natural consequence, therefore, is that native graduates write on natural science neither in English nor in vernacular, even if they be able to do so For the same reason there are few, if any, books in vernacular on mental sciences such as logic, psychology, moral philosophy, &c Want of readers, which is the same thing as want of

demand, is the chief cause of the present dearth of vernacular scientific books. Men of the present generation who generally know English read English books. There are, indeed, men of a generation or two old who read Sanscrit and Maráthi books, but they do not care much to read books on secular science. They are men of the old stamp, and according to their notions no science deserves to be so called which does not treat of the nature of God, the duties of man to Him and of Salvation. Theology and transcendental philosophy is all in all with them, and they get much food for reflection in this direction in erudite works like those of Tukárám, Dnyáneshvár, Rámdás, Eknáth, Mahipati, and others in Prákrit, and the Bhagavat Gitá, the Bhágavat, the Mahábhárat, the Rámáyan and numerous others in Sanscrit which enterprising printers like Jávji Dádáji, Ganpat Krishnáji, Ganga Vishnu, Náráyan Rámchandra and others supply in any number. All such books are poetical works and partake of a religious and philosophic character, and this is the reason why the largest number of books is under poetry and religion together. Ninety per cent. of them are written by old authors, and what the men of the present generation do is simply to reprint them in their entirety or in parts. These books are very widely read and are in great demand. Even those who do not understand them, read them themselves or have them read out to them by others for the merit which is supposed to attach even to their simple reading. They often contain marvellous stories, and are listened to with great interest and devotion. To turn now to politics. This subject is almost monopolised by newspaper writers who ventilate their views on the duties of Government, the incidence of taxation, and other political subjects almost every week,—so much so, that there is a squeamishness created in the minds of the readers. Newspapers being thus full of politics, there is perhaps no want felt of separate books on that subject. As regards books on *voyages and travels*, they are very rare, probably because there is neither inclination nor means to undertake voyages to distant lands. In India a large number of people do go every year from one end of the country to another, but that is on religious pilgrimages. Busy as pilgrims are in performing the thousand and one religious rites and ceremonies which are enjoined by their religion, they hardly find time to visit places of interest and to take down notes of what they see for being utilised in the preparation of an account of their travels. All travels are either for pleasure or for the performance of religious ceremonies. None are undertaken in the interest of serious scientific research. As for *history* and *biography*, vernacular literature has always been poor on these subjects. All the books which have appeared on history have touched only upon military history. Constitutional or civil history has hardly been thought of. Of original historical writing which requires much research and labour there has been very little. Translations or abridgements of English works, chiefly intended for cramming school-children with, are the order of the day. Short biographical sketches of some eminent men have been written, but the importance of biography, as a distinct subject, has not yet been adequately appreciated. Moreover, India has during the present time produced very few discoverers, inventors, artists, poets or warriors, and consequently there is, comparatively speaking, very little scope for biographical writing. As regards *light literature*, it has been rather plentiful. Being unable to write on reality, vernacular writers have, as it were, drawn upon imagination and written upon imaginary persons and things. They have written a pretty large number of novels, but it is to be regretted that very few of them possess much literary merit. The novels are mainly devoted to the intrigues of illicit love, and very seldom treat of the nobler parts of human nature. On account of the system of early marriages prevailing in India, there is very little scope left for the exhibition of that spirit of chivalry which is so often met with in English novels. Sensuality rather than noble love is generally the subject of the novels that have of late been written in vrneaculars generally and in Maráthi particularly. They are written by men of limited education and are read by inferior men. Their circulation does not extend beyond 1,000 copies or so, and their price is very trifling. It is not, however, meant that there are no exceptions and that no novels, worthy of being read by educated men, are ever written. Novels like those written by Mr. Shankar Moro Ránade are occasionally published, but they are rare. From the remarks above made it will be seen that, though a large number of publications are registered every year, vernacular literature cannot be supposed to be making satisfactory progress. In justice to Gujaráti literature it must, however, be remarked that, though it is not absolutely in a satisfactory condition, yet it is better in tone and exhibits greater vitality than Maráthi literature on the whole. The total number of publications under review has been classified into 1,279 original productions, 368 republications, and 277 translations. Of this total, 1,182 works were printed at Bombay in 72 presses, 428 printed in Gujarát at 25 presses, 293 in the Central and Southern Divisions at 38 presses, and 21 in Sind at 3 presses.

17. The number of works registered for copyright during the year under report was 374, of which 326 were private and 48 Government publications.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE BOMBAY PRESIDENCY UNDER ACT XXV OF 1867 DURING THE YEAR 1888.

(1) *English*

Subject	Original Works		Re-publications.	Translations	Total.	Educational	Non Educational.	Total.
	First editions	New editions.						
Arts	4	1			5	1	4	5
Biography	4	1			5		5	5
Fiction			1	1	2	1	1	2
History	3	2			5	4	1	5
Language	15	3		3	21	16	5	21
Law	5	1	4		10		10	10
Medicine	1				1		1	1
Miscellaneous	30	4	1	4	39	1	38	39
Poetry	2		3		5	2	3	5
Philosophy (including Mental and Moral Science)	2	2	2		6		6	6
Religion	4			1	5		5	5
Science (Mathematical and Mechanical)	4				4	4		4
Science (Natural and other)	4		1		5	2	3	5
TOTAL	78	14	12	9	113	31	82	113

(2) *Maráthi*

Subject	First editions	New editions	Re-publications	Translations	Total	Educational	Non Educational	Total
Arts	3	...			3		3	3
Biography	4			1	5		5	5
Drama	30	3		3	36		36	36
Fiction	21	12	4	7	44		44	44
History	1	3		3	7	5	2	7
Language	4	23		3	30	29	1	30
Law	3	2	8		13		13	13
Medicine	8	2			10		10	10
Miscellaneous	55	21	8	8	92	5	87	92
Poetry	21	4	36		61		61	61
Politics	2			1			3	3
Philosophy (including Mental and Moral Science)	2		5	1			8	8
Religion	1		4	4	9		9	9
Science (Mathematical and Mechanical)	1	3		1	5	4	1	5
Science (Natural and other)	2	12			14	14		14
TOTAL	158	85	65	32	340	57	283	340

(3) *Gujaráti*

Subject	First editions	New editions	Re-publications	Translations	Total	Educational	Non Educational	Total
Arts	7			1	8		8	8
Biography	4	1		1	6		6	6
Drama	23	5		1	29		29	29
Fiction	35	3	1	17	56		56	56
History	9	10		1	20	17	3	20
Language	8	10			18	17	1	18
Law	2	1	7	1	11		11	11
Medicine	5	2		2	9		9	9
Miscellaneous	58	16	2	33	109	7	102	109
Poetry	56	11	14		81	1	80	81
Politics	2			2	4		4	4
Philosophy (including Mental and Moral Science)	7	1	2	13	23		23	23
Religion	4	1	5	2	12		12	12
Science (Mathematical and Mechanical)	2	5		2	9	8	1	9
Science (Natural and other)	5	4	...	2	11	9	2	11
Voyages and Travels	2				2		2	2
TOTAL	229	70	31	78	408	59	349	408

(4) *Kánarese.*

Subject	First editions	New editions	Re-publications	Translations	Total	Educational	Non Educational	Total
Drama	1		...	...	1	[illegible]	[illegible]	[illegible]
History	1	...	...	...	1	[illegible]	[illegible]	[illegible]
Language	1	...	...	...	1	[illegible]	[illegible]	[illegible]
Miscellaneous	1	...	...	...	1	[illegible]	[illegible]	[illegible]
Poetry	1	...	3	...	4	[illegible]	[illegible]	[illegible]
Religion	1	...	...	1	2	[illegible]	[illegible]	[illegible]
Science (Mathematical and Mechanical)	2	...	...	...	2	[illegible]	[illegible]	[illegible]
Science (Natural and other)	...	1	...	...	1	[illegible]	[illegible]	[illegible]
TOTAL	8	1	3	1	13	[illegible]	[illegible]	[illegible]

(5) *Hindi.*

Subject.	Original Works. First editions.	Original Works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	1	...	1	7	9	...	9	9
Drama	1	...	...	1	2	...	2	2
Fiction	1	...	1	...	2	...	2	2
Language	...	2	...	...	2	2	...	2
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	4	1	3	...	8	...	8	8
Poetry	10	1	15	1	27	...	27	27
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	3	2	5	...	10	...	10	10
TOTAL	21	6	25	10	62	2	60	62

(6) *Brij.*

Poetry	...	...	4	...	4	...	4	4

(7) *Márvádi.*

Poetry	1	1	13	...	15	...	15	15
Religion	1	...	1	...	2	...	2	2
TOTAL	2	1	14	...	17	...	17	17

(8) *Káshmiri.*

Religion	1	...	...	...	1	...	1	1

(9) *Urdu.*

Drama	4	3	...	..	7	...	7	7
Fiction	2	...	3	...	5	..	5	5
Language	...	3	...	...	3	3	...	3
Miscellaneous	1	...	1	...	2	...	2	2
Poetry	6	2	3	...	11	...	11	11
Religion	..	1	2	2	5	...	5	5
TOTAL	13	9	9	2	33	3	30	33

(10) *Hindu-Sindi.*

Poetry	...	...	...	2	2	...	2	2

(11) *Arabic-Sindi.*

Fiction	...	1	...	...	1	...	1	1
History	...	1	...	...	1	1	...	1
Language	...	3	...	...	3	3	...	3
Miscellaneous	1	...	1	...	2	...	2	2
Poetry	...	1	1	...	2	...	2	2
Politics	1	...	...	...	1	...	1	1
Religion	1	...	1	1	3	...	3	3
Science (Mathematical and Mechanical)	...	1	...	3	4	4	...	4
TOTAL	3	7	3	4	17	8	9	17

(12) *Sanscrit.*

Drama	1	...	5	...	6	...	6	6
Fiction	...	...	2	...	2	..	2	2
Language	3	...	10	...	13	5	8	13
Law	...	1	2	...	3	...	3	3
Medicine	...	...	2	...	2	...	2	2
Miscellaneous	3	...	9	...	12	1	11	12
Poetry	8	1	45	...	54	...	54	54
Philosophy (including Mental and Moral Science)	1	...	10	...	11	...	11	11
Religion	1	1	45	...	47	...	47	47
TOTAL	17	3	130	...	150	6	144	150

(13) *Magadhi*

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Religion			1		1		1	1

(14) *Hebrew*

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Language	1				1	1		1
Religion			1		1		1	1
TOTAL	1		1		2	1	1	2

(15) *Persian*

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Fiction		1	2		3	1	2	3
Miscellaneous	1				1		1	1
Poetry			2		2		2	2
TOTAL	1	1	4		6	1	5	6

(16) *Arabic*

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Fiction			1		1		1	1
Language			1		1	1		1
Religion	1		6	2	9		9	9
Science (Natural and other)	1				1	1		1
TOTAL	2		8	2	12	2	10	12

(17) *English and Latin*

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Language		1			1	1		1

(18) *English and Marathi*

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Language	3	2	1	14	20	20		20
Poetry				1	1		1	1
TOTAL	3	2	1	15	21	20	1	21

(19) *Sanscrit and Marathi*

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Law		1			1		1	1
Medicine				5	5	...	5	5
Miscellaneous			2	1	3		3	3
Poetry			2	1	3		3	3
Philosophy (including Mental and Moral Science)			2	16	18		18	18
Religion			1	3	4		4	4
TOTAL		1	7	26	34		34	34

(20) *English and Gujarati*

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Language	2	4		8	14	11	3	14
Miscellaneous	1			1	2	1	1	2
TOTAL	3	4		9	16	12	4	16

(21) *Sanscrit and Gujarati*

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Law				1	1	..	1	1
Medicine				25	25	..	25	25
Miscellaneous	2			[illegible]	4	..	4	4
Poetry	2	..	1	8	11		11	11
Philosophy (including Mental and Moral Science)		..		3	3		3	3
Religion				5	5	..	5	5
TOTAL	4		1	44	49		49	49

(22) *Sanscrit and English.*

Subject.	Original Works. First editions.	Original Works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Drama	...	...	...	1	1	...	1	1
Fiction	...	...	1	1	2	...	2	2
Language	1	2	2	4	9	3	6	9
Law	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	2	...	2	...	2	2
TOTAL	3	2	5	6	16	3	13	16

(23) *Maráthi and Hindi.*

Poetry	...	...	1	...	1	...	1	1

(24) *Hindi and Gujaráti.*

Arts	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	1	2	...	2	2
Poetry	1	...	2	...	3	...	3	3
TOTAL	3	...	2	1	6	...	6	6

(25) *Kánarese and English.*

Poetry	1	...	...	...	1	...	1	1

(26) *Sanscrit and Kánarese.*

Law	...	...	...	1	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Poetry	...	...	...	1	1	...	1	1
TOTAL	1	...	...	2	3	...	3	3

(27) *Sanscrit and Hindi.*

Law	...	...	...	1	1	...	1	1
Miscellaneous	3	...	1	1	5	...	5	5
Poetry	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	4	...	2	2	8	...	8	8
Religion	...	...	1	1	2	...	2	2
TOTAL	7	...	5	5	17	...	17	17

(28) *Zend and Gujaráti.*

Religion	...	1	1	2	4	...	4	4

(29) *Mágadhi and Gujaráti.*

Miscellaneous	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	1	...	1	...	1	1
Religion	1	...	4	...	5	...	5	5
TOTAL	1	...	5	1	7	...	7	7

(30) *Hindi and Márvádi.*

Poetry	1	...	...	...	1	...	1	1

(31) *Brij and Sanscrit.*

Poetry	1	...	...	...	1	...	1	1

(32) Sanscrit and Magadhi

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1				1		1	1

(33) Urdu and Gujaráti

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1	1	1		3		3	3

(34) Hindi and Urdu

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1		1		2		2	2

(35) English and Persian

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	3	1		1	5	4	1	5
Miscellaneous		3			3	3		3
Poetry	3				3		3	3
TOTAL	6	4		1	11	7	4	11

(36) Persian and Urdu

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry				1	1		1	1

(37) Hebrew and Arabic

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous				[illegible]	2		2	2
Religion				3	3		3	3
TOTAL				5	5		5	5

(38) Arabic and Arvi

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion				1	1		1	1

(39) Arabic and Persian

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion			1		1		1	1

(40) Makrani Baluchi and English

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1				1		1	1

(41) English, Maráthi and Gujarati

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language				1	1		1	1

(42) Hindi, Urdu, and Gujarati

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry			1		1		1	1

(43) Sanskrit, English, and Marathi

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language		...		1	1		1	1
Miscellaneous	1				1		1	1
TOTAL	1			1	2		[illegible]	2

(44) *Gujaráti, English, and Pahlavi.*

Subject.	Original Works.		Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
	First editions.	New editions.						
Religion	...	...	...	1	1	...	1	1

(45) *Sanscrit, Gujaráti, and Hindi.*

Subject.	First editions.	New editions.	Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	2	...	...	...	2	...	2	2

(46) *Arabic, Persian, and Urdu.*

Subject.	First editions.	New editions.	Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	...	...	1	...	1	...	1	1

(47) *Persian, Arabic, and Arabic-Sindi.*

Subject.	First editions.	New editions.	Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	...	1	1

(48) *Persian, Gujaráti, and English.*

Subject.	First editions.	New editions.	Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	...	1	..	1	2	1	1	2
Poetry	1	...	...	...	1	...	1	1
TOTAL	1	1	...	1	3	1	2	3

(49) *Hindi, Urdu, Gujaráti, and English.*

Subject.	First editions.	New editions.	Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	...	...	1	...	1	...	1	1

(50) *English Periodicals.*

Subject.	First editions.	New editions.	Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous	75	...	17	...	92	...	92	92

(51) *Maráthi Periodicals.*

Subject.	First editions.	New editions.	Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	18	...	...	...	18	...	18	18
Drama	14	...	...	...	14	...	14	14
Fiction	2	...	...	3	5	...	5	5
Miscellaneous	65	...	...	...	65	...	65	65
Poetry	1	...	...	...	1	...	1	1
TOTAL	100	...	...	3	103	...	103	103

(52) *Gujaráti Periodicals.*

Subject.	First editions.	New editions.	Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	10	...	...	...	10	...	10	10
Fiction	8	...	...	7	15	...	15	15
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	235	...	...	...	235	...	235	235
Poetry	11	...	...	...	11	...	11	11
Philosophy (including Mental and Moral Science)	11	...	...	...	11	...	11	11
TOTAL	278	...	...	7	285	...	285	285

(53) *Sanscrit Periodicals.*

Subject.	First editions.	New editions.	Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous	11	...	...	...	11	...	11	11
Poetry	9	...	4	...	13	...	13	13
TOTAL	20	...	4	...	24	...	24	24

(54) Sanscrit and English Periodicals.

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts	1				1		1	1
Language	2				2		2	2
TOTAL	3				3		3	3

(55) Sanscrit and Maráthi Periodicals

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
History	5		3		8		8	8
Medicine	4		2		6		6	6
Miscellaneous	1			2	3		3	3
TOTAL	10		5	2	17		17	17

(56) Sanscrit and Gujaráti Periodicals

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Medicine	2				2		2	2

(57) Total Books for the year.

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts	16	1	1	8	26	1	25	26
Biography	12	2		2	16		16	16
Drama	60	11	5	6	82		82	82
Fiction	59	17	16	26	118	2	116	118
History	14	19		4	37	31	6	37
Language	43	52	15	36	146	115	31	146
Law	11	6	21	4	42		42	42
Medicine	16	4	2	32	54		54	54
Miscellaneous	162	45	28	54	289	18	271	289
Poetry	120	22	150	15	307	3	304	307
Politics	5			4	9		9	9
Philosophy (including Mental and Moral Science)	19	5	31	35	90		90	90
Religion	17	4	74	29	124		124	124
Science (Mathematical and Mechanical)	9	9		6	24	22	2	24
Science (Natural and other)	12	17	1	2	32	27	5	32
Voyages and Travels	2				2		2	2
TOTAL	577	214	344	263	1,398	219	1,179	1,398

(58) Total Periodicals for the year.

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts	29				29		29	29
Drama	14				14		14	14
Fiction	10			10	20		20	20
History	5		3		8		8	8
Language	2				2		2	2
Medicine	9			2	11		11	11
Miscellaneous	387		17	2	406		406	406
Poetry	21		4		25		25	25
Philosophy (including Mental and Moral Science)	11				11		11	11
TOTAL	488		24	14	526		526	526

(59) Total Books and Periodicals for the year.

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts	45	1	1	8	55	1	54	55
Biography	12	2		2	16		16	16
Drama	74	11	5	6	96		96	96
Fiction	69	17	16	36	138	2	136	138
History	19	19	3	4	45	31	14	45
Language	45	52	15	36	148	115	33	148
Law	11	6	21	4	42		42	42
Medicine	25	4	2	34	65		65	65
Miscellaneous	549	45	45	56	695	18	677	695
Poetry	141	22	154	15	332	3	329	332
Politics	5			4	9		9	9
Philosophy (including Mental and Moral Science)	30	5	31	35	101		101	101
Religion	17	4	74	29	124		124	124
Science (Mathematical and Mechanical)	9	9		6	24	22	2	24
Science (Natural and other)	12	17	1	2	32	27	5	32
Voyages and Travels	2				2		2	2
TOTAL	1,065	214	368	277	1,924	219	1,705	1,924

G. M. SÁTHE,

Registrar of Native

Total.

BENGAL.

From H. W. CARNDUFF, Esq., Under-Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department,—No. 1191, dated Calcutta, the 19th July 1889.

In continuation of my letter No. 1363, dated the 8th August 1888, I am directed to submit, for the information of the Government of India, the accompanying copy of a letter from the Director of Public Instruction, No. 3568, dated the 11th instant, giving cover to the annual report on the Bengal Library for the year 1888 and an analysis of books received in the Library, together with the usual statistical forms Nos. I to IV and the Table of Books.

From C. H. TAWNEY, Esq., Officiating Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 3568, dated Calcutta, the 11th July 1889.

I have the honour to submit the report on the Bengal Library for the year 1888 which has been written by the Librarian, Babu Hara Prasad Sastri, M.A., and seems to me to be characterised by his well-known painstaking and intelligent scholarship.

2. I am not in a position to offer many remarks on the report, as the only work that I can pretend to have read myself is the edition of the *Uvásaga Dasáo* brought out by Dr. Hœrnle. It consists of a Jaina Prakrit text, Sanscrit commentary, and English translation. It gives ideal pictures of the life of a religious Jaina layman, and may be interesting outside the circle of Indologues, inasmuch as it throws considerable light upon a religion that has been perhaps rather unfairly eclipsed in Europe by its more successful rival Buddhism. Dr. Hœrnle's notes are valuable from a historical and philosophical as well as a philological point of view. The index to the work is now being printed. It may safely be predicted that this work will not diminish the already high reputation of the editor as a pioneer of research in fields hitherto almost untrodden. I most heartily endorse the remarks made on this subject by the Librarian, himself a scholar that has dared occasionally to leave the narrow well-trodden paths of Sanscrit lore.

3. To turn to the report itself, one cannot help being struck by the remarkable paucity of the historical works produced. The most important historical work of the year, says Babu Hara Prasad Sastri, is a translation of Sir Donald Mackenzie Wallace's "Russia." It may safely be asserted that in no other country in the world would a translation of a book of travels, however valuable, be called an important historical work.

4. The Librarian appears to be struck with the richness of the religious works published in Bengal. He might also apparently have been struck by the utterly uncritical character, except where the inevitable German editor steps into the gap. Under these circumstances it is refreshing to find that the ancient philosophical systems of India are not altogether neglected. The Librarian gives high praise to Mahamahopadhyaya Rakhal Dasa's revolutionary treatise on the Nyaya philosophy, and to Mahamahopadhyaya Chandra Kanta Tarkalankara's somewhat audacious commentary on the Vaisheshika aphorisms.

5. Fiction and poetry seem to flourish. But so they did before the English set foot in Bengal. It is doubtful if either the form or the substance of Indian fiction has been improved by our occupation of the country. The Librarian mentions one or two novels written with an object, but, to judge from the remarks in the report, not a very meritorious one. He pronounces the *Prem Rahasya* a work of great merit. It is presumably altogether different in spirit from the works that he condenses on the first page of his report. It is interesting to observe that the progressive members of the Hindu community have contrived for the time to turn the tables on their opponents. Since the days of Aristophanes the conservatives have usually had the best of it in the war of wit, and one may safely predict that this will be eventually the case in Bengal.

6. On the whole, it is difficult to see that English education has deeply influenced the Bengali mind. It has, apparently, by means of its numerous and numerously-attended examinations, largely stimulated the production of "keys, annotations, note-books, helps to students, model questions, catechisms, &c." The Librarian characterises the influence of keys as "pernicious" and I shall not presume to disagree with him. The influence of European science is difficult to trace in the report. Philology keeps in the old groove, and medicine seems to be trying to return to it. One looks in vain for the Bengali Newton or the Bengali Faraday.

REPORT ON THE BENGAL LIBRARY FOR THE YEAR 1888.

The number of publications received in the Bengal Library in 1888 is 2,693, or 438 more than the number received in 1887, and 38 less than that in 1885, the year in which the largest number of books were received. The years 1886 and 1887 appear to have been years of depression, from the effects of which the vernacular literature of these provinces is fast recovering.

—Books received under this head in 1888 are but few The majority of them are ...ional works on Mensuration Of non educational publications, two are designed for ...ing the harmoni flute and harold-flute without a master, one teaches the preparation ... sweetmeats, and one the manufacture of rubber stamps The only two works on Fine Art that deserve notice are (1) *Hindu Music*, part I, by Nanda Kumar Mukherji, dealing with the *márgadesí* or harmonic music of the Hindus, and (2) *Hindu Dharma Sambandhiya Chitrábali*, containing six mythological pictures The former is a learned work, in which the writer attempts to prove that several Sanscrit works on music have been lost, and that consequently the science of music of the Hindus is but imperfectly understood, even by the writers of standard works on the subject The scenes of the latter have been taken from the standard poetical works in Sanscrit Two of the pictures represent scenes from the third canto of the *Kumara Sambhaba*, one just preceding and one following the act of striking Mahadeva with the flowery arrow The artist has endeavoured to make his scenes correspond with Kalidasa's description in every detail The exile of Sita, taken from the 14th canto of Raghuvansa, and the curse on Sakuntala, from the fourth act of the Abhijnan Sakuntalam, are good specimens of native painting under European influence

Biography —The biographies received in 1888 are not numerous, but they fully sustain the reputation of the biographical literature of Bengal The life of President Garfield, written in a simple and vigorous style, will help to keep up the spirits of many young Bengalis in moments of depression by placing before them an example of self help and perseverance overcoming every difficulty The life of Martin Luther is written in the appreciative style which characterises the writers belonging to the Brahmo Samaj But the most important biographical work is Babu Ramgopal Sannyal's *Harish Chandra Mukhopadhyáyer Jibani* Babu Harish Chandra was the first editor of the *Hindu Patriot* His services during the Mutiny and the Indigo Riots were greatly appreciated by the people His untimely death was regarded by the tenantry in indigo districts as a great calamity Babu Ramgopal Sannyal, well known for his biography of Kristodas Pal, has given much valuable information regarding the private and public life of Kristodas's great predecessor in the *Hindu Patriot* The short biographical accounts of Sankaracharjya and Pramada Charan Sen are also interesting

A section of the Native Christian community of Bengal consider the rites and ceremonies, even the doctrines and tenets, of Hinduism to be derived from Judaism and Christianity Several works have been received embodying the views of this section of the community One of ... r thinks that the *Krishna* displayed ... and that his sayings and doing-

Drama —A very large number of dramas was received during the year Most of them are worthless publications, designed for the use of low-class people Some of them are positively immoral, concerned as they are with public women and houses of ill fame One of these immoral works, entitled *Student's Rahasya*, by an anonimous writer, is likely to produce incalculable mischief if read largely by the class for which it is evidently intended

The greatest literary undertaking of the year is an attempt by Babu Praphulla Chandra Mukherji to dramatise the whole of the *Mahabhárata* Several parts of his work have been received during the year, covering nearly a third of the *Adi parba* He follows the Sanscrit reduction of the *Mahabharata* very closely, and his style is suited to the subject of his undertaking It is too early to pronounce an opinion on this work

The mythological dramas and melodramas continue to be written and appreciated as usual A devotional feeling for Hari or Vishnu seems to have taken entire possession of the native stage of Calcutta, and the theatres often resound with the sound of *Haribole, Haribole*, the favourite devotional exclamation with the worshippers of *Hari* The whole range of Hindu Shastras and Vaishnab literature is being ransacked for new scenes and new characters bearing on the subject *Rup-Sanatan, Vilwa Mangal*, and *Chandrahas* are the outcome of this activity among the playwrights The story of *Rup-Sanatan* is to be found in the *Bhaktiratnakar*, that of *Vilwa Mangal* in the *Bhakta Mála*, and that of *Chandrahás* in the *Jaimini Bharat*

The *Subal Sambad*, again, is a drama on a Vaishnab subject, and is conceived in a style ... ...tten It is based on ... work of an imme... ...alcutta stage

The comic side of drama is very feebly represented this year by such works as the *Byrde Babu, Bdiari Bibhrat*, &c

A respectable number of Hindi dramas have been received One of them, *Karpura Manjari*, by Harish Chandra, based on a Prakrit work of the same name by Raj Shekhara, deserves mention

Fiction —The works of fiction are both numerous and interesting Though the great writers are almost all silent, the works of imagination received during the y...

generation of writers who are to succeed will not be inferior to the generation preceding them. The younger generation will be distinguished by their intimate knowledge of the country and their affectionate appreciation of everything Indian. The melancholy idea that the happy state of things which is passing away under the influence of Western civilization will not come back again, forms the background of every picture they draw. *Jalanjali,* which appears to be the best work of the year, is full of this idea. It paints a Hindu family in the mofussil in affluent circumstances, with a widowed sister, an orphan nephew, numerous dependents and extensive family connextions. It shows how under the old regulations everything tended to increase the happiness of the people and the wealth and influence of the family; how in the good old days, whether in happiness or in misery, people used to get hearty sympathy from their relatives and neighbours. But a change has come over the spirit of Hindu society. The first thing that the educated young men of the family do is to question the motives of Lakshman Ráya, the head of the joint family, and while he is anxious to secure the prosperity and happiness of the younger members, they do everything to give a rude shock to the good old man's honest prejudices. With a melancholy heart he leaves the family to lay his bones in the holy city of Benares. With his departure the good name of the family comes to an end. The youngsters offend every one, and are cheated in turn. Gradually they get hardened in he world, and become great oppressors of the tenants, thus setting up in the place of Lakshman Ráya's mild despotism, tempered by time-honoured prejudices and honest religious convictions, a despotism soured by selfishness and want of sympathy.

Kulikahini, or the story of a coolie's life, shows an intimate knowledge of the arts and deceptions practised by *árkatis* or recruiters to induce simple villagers to accept service in Assam, of the hardships and sufferings of the coolies on their way, and of their hard lot at gardens in a remote and neglected corner of the world. The work is intended to serve the same purpose in these days of agitation against the Inland Emigration Act, as *Niltlarpan* did on the occasion of the Indigo Riots in Bengal.

Dui-khání Chhabi, by Babu Chandi Charan Banerji, also shows thorough acquaintance with the thoughts and feelings, hopes and aspirations, of the educated young men and women of the present day. The "two pictures" are those illustrative of the evils of early marriage and enforced widowhood.

Two years ago *Chinibás Charitármrita* and *Madel Bhaginí* achieved great popularity by exposing the evils of Anglicism, and by showing up pseudo-patriots and pseudo-reformers. But the tables seem now to have been turned. The class of men from among whom these works proceeded have in turn come in for their share of public abuse. *Gobardhanlílá,* by Gadádhar, an anonymous writer, is intended to expose the leaders of the extreme conservative section of the Hindu revival movement, and to show its hollowness and insincerity. The author represents the leaders to be a mercenary lot, who have raised a cry for Hinduism simply to get a large circulation for their books and papers among the masses, whose religious convictions have not yet been shaken by English education. The last scene of the work, representing a hawker of Hinduism with his belly full of live fowls and the heads of oxen, is drawn with great satirical power, and is intended to raise a laugh against the hypocrites who want to make Hinduism a trade.

These exhaust the list of the realistic works of fiction of the year under review.

Of the idealistic works, the best is *Amríta Pulin* by Nanilál Banerji. It paints in strong relief the Rajput character of the sixteenth century, with all its fire and fury, impetuosity and rashness, combined with a strong sense of honour, self-respect, and independence peculiar to a military caste under the circumstances in which they were then placed. It also paints the character of Akbar, his excellent temper, his strong sympathy with the honest prejudices of other people, and his sense of justice, which often induced him to run great personal risks to punish wrong-doers in high positions—qualities which enabled him to secure the affection even of his enemies. The scenes have been laid principally at Chitor, and at a hill fort in a remote corner of the Ahmednagar State, governed by one who afterwards proved to be the daughter of Chand Sultáná Akbar's great rival in the Deccan. Both these places were in the enemy's country, and yet he did not hesitate to proceed there in person and alone, to thwart the machinations of his own son against the honour of Rajput ladies.

Prem Rahasya is a work of merit. The object of the work is to illustrate some theories of love laid down by the author in a series of works entitled *Premlahari* or the "wave of love." It illustrates the various phases of love, from the headstrong feeling of youth, the impetuosity of which it is impossible to restrain, to the calm and happy consciousness in old age that one is loved, by anecdotes from the life of *Gítá,* who, like Sakuntalá, is brought up by a Rishi in the forest, the woodland scenes of which form a charming background for the delineation of the picture.

Premer Sannyásí is a story of an educated young man, who, unable to marry the girl of his choice, owing to the prejudices of his family, takes himself to the forest and becomes the

head of a select band of Sannyásis, resembling the Knights Templars of old, and vowed to the protection of female honour His lady-love, too, becomes a Sannyásiní, and after a long series of adventures meets the man she loves, and they marry

Babu Chandi Charan Sen appears this year as a novelist again His work, the *Jhánsir Rání*, does not contain such violent abuse of the English Government as one may be led to apprehend from the nature of his previous works and the choice of his present subject He seems to have changed his *venue*. His present work is directed against the Hindu revival movement, which he has placed before the Mutiny. But even the opponents of the movement will not perhaps relish the coarse and vulgar way in which he exposes its leaders His principal object in writing the work, as he tells us in the course of his narrative, is to show that the Mutiny was the outcome of the narrow-minded desire of the East India Company to keep the people of India steeped in ignorance and superstition; and he thinks that if the policy of giving liberal education to the people had commenced a little earlier, the Mutiny would have taken the form of a constitutional agitation, and much bloodshed might have been avoided.

There is a small village, inhabited by a number of learned Brahmans, about five miles to the east of the Pandua station on the East Indian Railway It has an uncouth name, *Ilchhoba*, the etymology of which it is very difficult to find, and so Pandit Ramgati Nyaya ratna sets himself to illustrate the etymology of his native place by the invention of a highly idealistic story He says that *Ilchhoba* is nothing else than the corruption of Ila sabhá which means the assembly in honour of Ila s marriage Ila was the daughter of the Prime Minister of Ganesh, the only Hindu Raja who ascended the throne of Bengal after its conquest by Bakhtiyar Khilji, and she was stolen away from the marriage assembly by the Raja's son, Chetmal, with whom she was in love

Gol Andám, in Musalmani-Bengali, by Ayezuddin of Salpur in Hugli, is a fairy tale, in which Indra and his dancing girls play an important part The work resembles a Persian fairy tale more than anything written in the standard Bengali up to the present day

Gorá Chander Punthi is a semi-historical novel, and resembles the stories of holy men and saints during the Middle Ages of Europe It contains much that is marvellous and miraculous Gorá Chand was a holy man sent from Delhi to bring the pargana of Balanda, a few miles to the north east of Calcutta, under the authority of Islam He fought with Chandraketu, a Hindu Raja, and conquered his Raj Ákananda and Bakananda, two brothers, the joint owners of Hatiagarh, killed him His tomb is still to be found at Harwa, where a fair is held every year in his honour

Two works of more than average merit have been received this year from the pen of two Hindu ladies One of these, *Hughr Imambari* by the distinguished Swarna Kumari Devi, is based on the well known story of Muhammad Moshin and Munna Jan Khanum, who left their princely fortune for the good of the people of Bengal The character of Munna is a noble example of self abnegation and self effacement, in the first instance in the service of her unworthy husband, who forsakes her when her fortune has run low, and then in the service of

[illegible]

the public The principal character in this work is a lady speaking in the first person It is a realistic work, full of minute details of things It describes with great skill the tortuous and crooked ways of the younger members of a great Hindu zemindar family in the mofussil, some of the details of which, as described by the authoress, hardly befit the writing of a modest Bengali lady

History, including Geography—The historical literature of Bengal is not so meagre in 1888 as in previous years Babu Trailokya Nath Bhattáchárjya, M A , B L , has undertaken to write a history of Sanscrit literature from the Vedic period up to the present day The first instalment of his work, dealing with the Vedic literature, has been received this year It shows a thorough acquaintance with English, Sanscrit, and Bengali works on the subject, and the author acknowledges with thanks his obligation to European orientalists, though he is often obliged to differ from them When completed, his work will be a valuable contribution to Bengali literature. Though Babu Trailokya Nath is well known to the public through his articles on Sanscrit learning in Bengal in the *Nabyabhárata* magazine, this is his first attempt [illegible]

[illegible] valuable series of [illegible] [illegible]ls of Midnapore

Midnapore was the border land between the Hindus and the aborigines, the Pathans and the [illegible] Mahrattas, and as such its history cannot fail to be interesting [illegible]l, the numerous petty zemindars of the district, who were [illegible] English rule and derived their titles [illegible] of

Governments, have taken some care to preserve the annals of their families. The [illegible]g them. one of these families forms the subject of the first part of the present work. It deals w[illegible]y and history of the Narayangar Raj family. About six hundred years ago the founder o[illegible]py family obtained the grant, from the Gangábansi Raja of Orissa, of a portion of the jungle whi[illegible] now forms the district of Midnapore. His son and successor constructed a fort and brought the wild tribes of *Majhi* and *Khayra* under subjection. The family continued to prosper for twenty-six generations, when the last Raja sold his estate to Raja Durga Charan Laha.

Afghan Bibaran, by Keshab Chandra Acharjya, gives an account of the rise of the Barkazai dynasty into power in Afghanistan, and throws some light on the obscure history of Western India and Afghanistan at the beginning of this century.

Bhárat Prasanga, by Rajaní Kánta Gupta, contains an elaborate account of the occupation of Bengal by the English. The writer has made the best use of the sources of information at his command, and has drawn largely for his materials upon *Siyár-ul-Mutakherin*, a history of his own times by Golam Hossain Khan, a nobleman belonging to the Court of Murshidabad during the middle of the last century.

Besides several parts of the *Káyastha Kárika o Bansábalí*, giving the history and genealogy of that section of the *Káyastha* caste which originally settled in the southern portion of ancient Rárha, and are hence called *Dakshinarárhi Káyasthas*, a work has been received entitled *Káyashta Bansábali*, by Chandrakánta Guha, a genealogy of the Káyastha community, which originally settled in Banga or East Bengal. It is a very valuable work, giving much interesting information as to the offices held by the members of this community under the Muhammadan rulers of Bengal.

The most important historical work of the year is, however, a translation, of Sir Donald Mackenzie Wallace's *Russia* by Babu Gopal Chandra Mukherji, a well-known writer of Bengal.

Language.—A very large number of school-books, keys, annotations, note-books, helps to students, model questions, catechisms, &c., designed for educational purposes, have been received this year. The pernicious influence of key-making is ever on the increase, and candidates for the University Examinations depend for their success more on keys than on the teaching of the class-room.

The progress of large serial publications, such as the revised and enlarged edition of the *Sabdakalpadruma* and *Barat's Pronouncing and Etymological Dictionary of the English and of the Bengali Language*, is satisfactory, several parts of both works having been received during the year.

The most noticeable work of the year under this head is a Bengali-Garo dictionary in the Bengali character by the Rev. M. Ramkhe, designed for the use of Garo boys in missionary *pathsalas*. There are several distinct dialects of the Garo language, and the author aims at giving equivalents of Bengali words in the different leading dialects.

Two grammatical works in Sanscrit have been completed during the year, namely, *Samkshiptasara Vyákarana*, by Kramadíswara, and *Supadma Vyákarana*, by Padmanábha Datta, with their standard commentaries. The former is popular with the pundits of Western and the latter with those of Central Bengal. Both these works belong to Pánini's school and follow him very closely. Kramadíswara's arrangement of the Sutras, however, appears to be peculiar, because he gives the rules for conjugation before those for declension. He is perhaps the only grammarian who includes in Sanscrit grammar a chapter on Prakrit.

Law.—The legal publications in English and in Bengali are few and unimportant. But there is a publication in Sanscrit which deserves more than a passing remark. This is *Madanapárijáta*, edited by Pandit Madhusudana Smritiratna. It is a curious fact in Sanscrit literature that all the great law digests should have been compiled during the Muhammadan rule. Hemadri's *Chaturvarga Chintamani* was compiled about the middle of the thirteenth century; Raghunandan's *Ashtabinshatitattwa* in the fifteenth. The author of *Madana-parijat*, who precedes Raghunandan and is preceded by Hemádri, falls most likely in the fourteenth century. The writer speaks highly of the prosperity of the great city of Delhi, and professes to have compiled his work under the patronage of a petty chief whose residence was a few miles from Delhi.

Medicine.—The number of works on medicine, Homœopathic, Allopathic, and Ayurvedic, is large, but there is nothing in them which deserves notice, except the fact that Ayurvedic treatment is becoming more and more appreciated, as being more suited to the constitution of the natives of India. Babu Abinásh Chandra Kabiratna, the enterprising publisher of *Charaka* and *Shushruta Samhitá*, has undertaken a Hindi translation of the latter work, and several parts of the translation have been received.

Miscellaneous.—Collections of songs form the most important publications under this head, and a very large number of such collections has been received during the year under review. They embrace songs, both modern and ancient, love songs and devotional songs,

head of

the which belong to the theatres, as well as songs that are popular with the various religious ser

Several works have been published with the object of instructing middle class men of all means to manage their domestic affairs with economy They suggest simple remedies for various diseases, and contain instructions for house building, cookery, cattle-rearing, and even astrology and palmistry *Sansarakosh* and *Jnaná Bhándar* are typical publications of this class

Premkalit, Premtatwa, Premranga, treat of the nature of the sentiment of love and its utility in the economy of nature They give a complete idea of what would be regarded as beauty by an educated young Bengali They treat of how beauty acts upon the mind, how love is generated, how it developes, how it overpowers, and how it brings its object completely under its sway They describe in a philosophical spirit and in elevated language the physicals moral, and intellectual aspect of love, the pleasures that are derived from it, and the enjoyments that proceed from it at the various stages of its development

Krishna Jibani, by Prasanna Kumar Bidyaratna, is a systematic review of Krishna's life as given in various Puranas The writer thinks that the *rása lilá* enjoyed by Krishna at Brindaban was nothing else than a "ball" so popular in English society *Sekáler Dárogar Kdhini*, by Babu Girish Chandra Basu, gives an interesting history of police administration and of violent crimes in Central Bengal, before the organization of the Bengal Police.

Baboo Jnánendia Nath Basak's *Surápan bá Bishapán* appears to be the first systematic work in Bengali written in the interest of temperance The writer has carefully read the records of the temperance societies of Europe, and has given a succinct account of the temperance movement.

The year is rich in works by female authors, one of which, *Ushāchintá* by Swarnamayi Guptá, deserves special mention. It is suggested by Babu Kali Prasanna Ghosh's *Prabhata Chintá*, and contains several essays on such weigthy subjects as society, education, &c

Philosophy —The year has been a remarkable one for Sanscrit philosophical literature Two original works on the *Nyaya* and the Vaisheshika philosophy have been published by two great pundits of Bengal Mahamahopádhyaya Rákhál Dása Nyayaratna's *Tattwas ira* attempt to revolutionise the received notions of the Naiyáyikas of this country by identifying *Manas* with *Atmá* *Manas*, or mind, is always regarded in this country as an internal organ of sense, the medium of communication between the *Atmá* and the senses Pundit Nyayaratna argues with great force that the supposition of *Manas* as an organ of sense makes the process of perception [illegible] which under

[illegible] ary on them, and so Mahámahopdahyáya Chandra Kanta Tarkalankar resolved to give a *bhashya* to it A *bhâshyakár* has liberty to import new ideas into, and put new interpretations on, the Sutras, and Pundit Tarkalankar has fully utilized the advantages of his position by discarding many of the received philosophical ideas The appearance of these two works at one and the same time indicates a revival of literary activity among the pundits of this country

Kumar Indra Chandra Sinha's *Kalyána Manjusha ba Nyáyapraláska* is a creditable performance. It gives in simple and lucid Bengali the abstruse theories and transcendental doctrines of the Nyáya philosophy

Poetry —The record of poetical literature of the year is very meagre It contains the usual number of indifferent collections of short pieces by various young writers, and poems on the loves of Radha and Krishna The Dacca tornado of 7th April 1888 has given occasion for a number of poems, which, however, deserve no notice The assumption of the holy thread by *Jogis*, who are always considered as outside the caste system of the Hindus, has produced a few insipid satires from the orthodox classes

Nak Phulas Rádhá, a poem in Uriya, aims at ridiculing the oddities of educated Uriya women. [illegible] Mahamahopádhyáya Chandra Kánta Tarkálankár, ha [illegible] the fall of *Rávana*, enti [illegible] the year The former is written on the model of Meghanada Badha, the style, manner, sentiment, and ideas of which the writer very closely follows. The style of the latter is easy and flowing, but it is a work of moderate pretensions *Nabín Sannyási*, by an anonymous writer, is a love poem of some merit The language of the work is forcible, the versification flowing, and the sentiments strong and real The writer appears to be an advocate of the system of women choosing their [illegible] an

[illegible] up-

ports the policy of Mr Hume, the record under this head is a blank.

Religion —Next to the publications designed for educational purposes, [illegible] on

are the most numerous. The religious works of Bengal have a variety and richness which are fairly well sustained from year to year. Every year valuable works are received from one or other of the numerous religious sects inhabiting the country. Hindus, Mussalmans, Christians, and Buddhists, all contribute to make the religious literature rich and interesting.

A novel feature in the Christian publications of the year is the appearance of a number of works designed to prove that the Hindus are a section of the great Israelite race, and that many of their rites and ceremonies are mere counterparts of Jewish festivals. *Mahámuktiparba* advances arguments to show that the *Dol* represents the anniversary of the deliverance of Israel from their bondage in Egypt, and *Charak* represents crucifixion. The *Lupta Arya Purán* compares the manners and customs of the Bráhmans with those of the Levites, and says that the Bráhmans and Levites are allied races, the caste system prevailing in equal force in India and in Palestine.

A vigorous attempt has been made by Riyazuddin Ahmad and Abdur Rahim to prove the superiority of their religion in their joint work entitled *Eslam Tattwa,* written in standard Bengali and directed against the spread of Bráhmoism and Atheism among the younger generation of Mussalmans. The authors have consulted various standard works in Arabic and Persian in defence of the cardinal doctrines of their faith, and of their political, social, and religious institutions.

The number of Hindu publications is on the increase, and the preponderance among these of ritualistic works giving directions for the performance of daily worship, of the ten *samskáras*, of *bratas* or vows by Hindu females, indicates the fact that Hinduism is fast recovering from the shock it received from the first spread of Western ideas, and that its interesting rituals and ceremonies are gaining in popularity. A new Bengali translation of the Rig Veda has been undertaken by Pandit Prasanna Chandra Vidyáratna, an enterprising man who has published severel Sanscrit works with translations. The Shástra Prakásh series, issued from the *Bangabásí* Press, is making satisfactory progress. The Asiatic Society's publications are numerous and valuable. One of these, the *Sámkháyana Srauta Sutra,* edited by Professor Hillebrandt of Breslau in Germany, is all but completed. The carefully-prepared indices, appended at the end of the edition, are exceedingly valuable to Vedic scholars. From one of these indices it appears that the readings of the quotations from the Rig Veda, given in the *Sámkháyan,* do not always agree with the published text—a fact from which the inference as to the existence of various *Sákhás* or recensions of that Veda becomes irresistible. The researches of the learned professor have led to the discovery of the fact that Northern Guzrat was the home of the Bráhmans belonging to the Sámkháyana school. The edition of *Devíbhágabata,* a work which contests with *Srimadbhágabata* the claim to the title of Mahápurán, speaks well of the ability and enterprise of Babu Baradá Prasád Basu, who has undertaken it.

Though no Buddhist work has appeared during the year, a good Jaina work has been received. Dr. Hœrnle's edition of the *Uvásaga Gasáo,* a Jaina religious work in Prakrit, is nearly completed. The work is written in one obscure language, namely, the Jaina Prakrit; its commentary in another, namely, ancient Guzrati. The Sanscrit gloss, again, is not in standard Sanscrit. Under such circumstances, the present beautiful edition, complete with an English translation, notes, appendices and indices, speaks very highly of the scholarship, taste, and erudition of the editor. Dr. Hœrnle has done a great service by fixing the chronology of several important events in Jaina religious history; for instance, the date of Mahávíra's birth, of the first recension of Jaina religious literature, of the schism which separated the Swetámbaras and Digambaras, and so on. His greatest achievement, however, is the discovery of an ancient religion, a rival of Jainism, which has long been buried in obscure Jaina works. The religion was preached by one Goshálá Mankháliputte, who was a disciple of Mahávíra, but who left him and became a Jaina before his master. Goshálá's followers were named *Ajívakas,* who are often mentioned in Buddhist works. The sect had a large following, and lasted for at least 300 years.

The Brahmo publications are numerous, but there is nothing new in them. The Brahmos believe Brahma or God to be active, but the formulæ of their service are taken generally from the Upanishads, which consider Brahma to be inactive. Babu Kunjavihari Sen, in his work entitled *Kriyásíl Brahma,* thinks that this anomaly should be removed, and the Brahmo formulæ should be made to represent the Brahmo faith.

There are two Vaishnaba publications which deserve special mention. The first is *Nabadwípadháma Máhátmyam* by Babu Kedarnath Datta, a Deputy Magistrate, on whom the *Goswámís* of Bengal have been pleased to confer the title of *Bhaktibinod* in recognition of his services to Bengali Vaishnabism. The work aims at making Nabadwípa, the birthplace of Chaitanya, the first place of Vaishnab pilgrimage in Bengal. It has all the characteristics of a *Máhátmyaí* work, so numerous all over India. It enters with great ability into the details of the topography of Nabadwípa about four hundred years ago, and is therefore likely to help the archæological survey of the last Hindu capital of Bengal, if such a survey is ever undertaken.

The writer speaks of Ballal Sen's tank, Lakshman Sen's palace, and Jayadeva's hermitage at Nabadwípa The changes in the course of the river have swept away many an ancient monument from the place.

The other work of importance is a Sanscrit grammar, so framed as to serve the double purpose of teaching grammar and at the same time of infusing into the mind of the pupil a devotional feeling towards Hari This is done by using the various names of Hari in the place of accepted technical terms, thus using the term *Vaman*, the dwarf, one of the ten incarnations, in place of the term *hraswa*, to indicate a short vowel All its examples are taken from the numerous synonyms of Hari

The progress of Pundit Ramnáráyan Bidyáratna's serial Vaishnab publications is satisfactory.

The most important religious publications of the year come, however, from the leaders of the revival movement, conservative and liberal Pundit Sasadhar Tarkachuramani's *Bhabanshadh* explains, in a form very attractive to the masses of Bengal, some of the doctrines inculcated in the Bhagabadgita Babu Bhudhar Chatterji in his *Sadhu Darshan* gives accounts of his interviews with several Sannyasís in Benares, and in his *Shástrapabd lantrakarana* attempts to refute some of the well-known arguments against the infallibility of the Shastras He considers spiritual education to be superior to intellectual, and justifies the law givers of old in excluding Sudras from spiritual education because they were unfit for it

Babu Bankim Chandra Chatterji's *Dharmatattwa* is a superior work The author considers *Dharma* to mean culture, and defines its object to be the full and harmonious development of all the human faculties—physical, intellectual, moral, and æsthetic *Bhakti* he defines to be the devotion of these fully developed faculties to the service of God The service of God again is defined as complete self effacement in the service of others The writer believes in the existence of God, in the existence of the next world, as well as in the transmigration of the soul. He explains the different stages of the development of *bhakti* by the conceptions of Dhruba and Prahlada as given in the Vishnupurana, and thinks Prahlada to be the superior conception He has drawn freely upon the Bhagabadgita for his ideas about *Nishkama Dharma*
this book
ibjects into
trashy and
much that was mystical in Hinduism, and has adopted much that is valuable in modern
it represents the first grand effort
It has given the younger genera-
faith that suits their intellectual
training It thus attempts to put an end to the moral and intellectual chaos which followed the subversion of the old orthodox faith by the influx of Western ideas among the educated classes of Bengal

Science—This year, too, the scientific publications are confined to school books

Travels and Voyages—The only two works in the vernacular under this head are *Bháratbhraman*, Part II, in Bengali, and *Meri Janmabhúmi Játra*, in Hindi The first gives interesting descriptions of the important cities and the courts of petty Rajahs in Rajputana and Western India, and the latter is written in the flowing Hindi of Damodar Shastri, who gives an account of his travels in the Bombay Presidency He describes in detail the changes wrought in his native place on the Krishna during his long absence from it

But the more important works on Travels and Voyages are written in English. *A Missionary Tour in the Hooghly and Howrah Districts*, by the Rev W. Carey, abounds in shrewd observations about men and things, and gives much valuable information about the history, antiquity, and religion of various localities in these districts *Hints to Travellers in Cashmere*, by Charles F Gilbert, and *A Journey through Upper India*, by Purna Chandra Bose, are noticeable productions *The Foreign Pee*
by an Anglo Indian gentleman through
of all that is grand, beautiful, or new,
interesting countries The accounts of the huge granaries in Chicago,—the vast prairies, the monster trees, the Yosemite Valley in America, of the law courts and other institutions of Japan,—of Pekin, with its large Buddhist monasteries and huge bells with Nagari inscriptions,—have made it an exceedingly attractive work

Dr. Shambhu Chandra Mukherji's *Travels and Voyages between Calcutta and Independent Tipperah* deserves high praise both for its attractive English and for its shrewd observations These voyages were undertaken at the request of the Maharajah of Tipperah, who appointed the Doctor as his adviser "To a Bengali travelling on business it may be said there can hardly be very much of interest in a passage through the rivers of his own country But in point of fact the observing eye will always find something worth seeing or even dwelling upon, something perchance to treasure up and remember. It is specially interesting the native to mark the varieties of man and society as he glances past the villages of

along the waterways, hundred after hundred, riding after ri
Every page of the Doctor's work is enlivened with observations o
mode of life of the various sections of his own countrymen, wh
a less observant eye. His account of the Portuguese settlement
tion of the ruins of Rampal, are very interesting. One of the objec
point out to young Bengal, with its love for European travel, th
nearer home to engage their attention before they think of underta

The activity of the periodical press in Bengal appears to
years' duration. One set of y to write with zea
commences. They grow olde e, their inte
press becomes dull, till another its predece
years of dullness and depression c of un
periodicals received is very large a varied,
favour of the majority of the ar r, de
Nabajíban are well written in point an
research, they contain valuable ob su
Chatterji's articles in the *Prachár* are tf
said of other articles in the same magazi
in the *Nabajíban*. The *Nabyabhárata* c
and are written by young men who seem
be honest seekers after truth. *Bhárati*,
tains its position as a first-class periodic
articles, appears to be in a moribund co
counterpart, the *Krishi Gazette*, under the
by its attempt to popularise European m
of such periodicals in improving the econom

The 4th July 1889.

TABULAR ANALYSIS OF BOOKS RECEIVED I
YEAR 188

Arabic.

Subject.	Orig… Wor… First editions.	N… editi…		
Arts	...	...		
Biography	...	...		
Drama	...	...	...	
Fiction	1	...	...	
History	...	...	...	
Language	...	...	...	
Law	..	...	...	
Medicine	...	...	...	
Miscellaneous	...	...	...	.
Philosophy (including Mental and Moral Science)	1	...	...	..
Poetry	...	...	...	.
Politics	...	...	...	...
Religion	1	1	2	...
Science (Mathematical and Mechanical)	..	...	...	...
Science (Natural and other)	...	...	...	...
Travels and Voyages	...	...	...	...
TOTAL	3	1	2	...

Assamese.

Arts	...	1	...	...	1
Biography	...	...	...	...	...
Drama	...	...	...	...	...
Fiction	...	...	...	...	...
History	3	10	...	...	13
Language	...	...	...	...	
Law	...	...	...	...	
Medicine	...	...	...	...	
Miscellaneous	1	1		...	
Philosophy (including Mental and Moral Science)	...	...	...	...	
Poetry	1	1	1	...	
Politics	1	...	...	...	
Religion	5	4	...	...	
Science (Mathematical and Mechanical)	...	1	...	...	
Science (Natural and other)	...	...	...	...	
Travels and Voyages	...	...	...	...	
TOTAL	11	18	1	...	

Bengali

Subjects.	Original works: First edition	Original works: New edition	Republications	Translations	Total	Educational	Non-educational	Total.
Arts	15	1°			27	14	13	°7
Biography	6				6		6	6
Drama	50	27			77		77	77
Fiction	0	11		30	91		91	91
History	24	28		2	54	40	14	54
Language	106	167	1		274	°66	8	274
Law	1°	3			15	1	14	15
Medicine	49	17		17	83		83	83
Miscellaneous	218	41		1	°60	13	247	°60
Philosophy (including Mental and Moral Science)	1				1		1	1
Poetry	89	49			138	54	84	138
Politics								
Religion	124	57	2°	55	2 8		° 8	° 8
Science (Mathematical and Mechanical)	19	33			5°	5°		5°
Science (Natural and other)	11	16		1	28	28		28
Travels and Voyages	2				2	..	2	2
TOTAL	796	461	23	86	1 366	468	898	1 366

English

Subjects.	Original works: First edition	Original works: New edition	Republications	Translations	Total	Educational	Non-educational	Total.
Arts	29	2			31		31	31
Biography	4				4		4	4
Drama	1	5			6	1	5	6
Fiction	2	2		1	5		5	5
History	°0	13	1		34	33	1	34
Language	63	16	7		86	86		86
Law	13	7			20		°0	20
Medicine	2	1			3		3	3
Miscellaneous	66	15		1	8°	1	81	82
Philosophy (including Mental and Moral Science)	1	1		1	3	2	1	3
Poetry	4	1	21		26	21	5	26
Politics	1				1		1	1
Religion	12	3		11	°6		26	26
Science (Mathematical and Mechanical)	18	10			28	28		28
Science (Natural and other)	3				3	1	2	3
Travels and Voyages	7				7		7	7
TOTAL	246	6	29	14	365	173	19°	365

Garo

Subjects.	Original works: First edition	Original works: New edition	Republications	Translations	Total	Educational	Non-educational	Total.
Arts								
Biography								..
Drama								..
Fiction								..
History								...
Language					..			
Law			..			...		
Medicine								
Miscellaneous		..					...	
Philosophy (including Mental and Moral Science)								
Poetry								..
Politics								
Religion	1			..	1		1	1
Science (Mathematical and Mechanical)						..		
Science (Natural and other)	...	...			..		...	...
Travels and Voyages								
TOTAL	1				1		1	1

Hindi.

Subjects.	Original Works. First editions	Original Works. New editions	Re-publications.	Translations.	Total.	Educational	Non-educational.	Total.
Arts	...	1	...	1	2	1	1	2
Biography	..	...	...	...	...	...	...	...
Drama	15	1	...	3	19	...	19	19
Fiction	2	1	...	2	5	...	5	5
History	2	3	...	...	5	4	1	5
Language	5	11	..	...	16	14	2	16
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	8	9	...	9	9
Miscellaneous	24	1	...	...	25	...	25	25
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	11	5	...	...	16	1	15	16
Politics	...	...	...	...	...	...	...	...
Religion	14	6	5	...	25	...	25	25
Science (Mathematical and Mechanical)	4	3	...	...	7	7	...	7
Science (Natural and other)	1	...	...	...	1	1	...	1
Travels and Voyages	1	...	...	...	1	...	1	1
Total	80	32	5	14	131	28	103	131

Mondari.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	..	..	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	..	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	..	...	..	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	...	1	1	...	1	1

Musalmani-Bengali.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	..
Fiction	5	19	...	...	24	..	24	24
History	4	1	...	...	5	...	6	5
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	..	...	...	...
Medicine	...	...	...	...	...	..	...	...
Miscellaneous	2	2	...	...	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	..	...	...	...
Politics	...	...	...	..	...	...	...	...
Religion	4	12	...	1	17	..	17	17
Science (Mathematical and Mechanical)	...	...	...	...	...	..	...	.
Science (Natural and other)	..	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	..	...
Total	15	31	...	1	50	..	50	50

Persian

Subjects.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts								...
Biography								
Drama								
Fiction								
History	3		7		10		10	10
Language	1				1	1		1
Law								
Medicine								
Miscellaneous								
Philosophy (including Mental and Moral Science)								
Poetry	1				1	1		1
Politics								
Religion								
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL	5		7		12	2	10	12

Sanscrit

Subjects.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts								...
Biography								
Drama	2		3		5		5	5
Fiction								
History	1				1		1	1
Language	8	13	11		3[illegible]	17	15	32
Law			6		[illegible]		6	6
Medicine			28		28		28	28
Miscellaneous	14		5		19		19	19
Philosophy (including Mental and Moral Science)	3		11		14		14	14
Poetry	1		8		9		9	9
Politics								
Religion	3		9		82		8	82
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL	3[illegible]	13	151		196	17	1[illegible]9	196

Santali

Subjects.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language	3	1			4	4		4
Law								
Medicine								
Miscellaneous								
Philosophy (including Mental and Moral Science)								
Poetry								
Politics								
Religion		1			1		1	1
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL	3	2	–		5			

Thibetan.

Subjects.	Original Works. First editions.	Original Works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	...	1	1

Urdu.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	4	1	...	...	5	5	...	5
Law	2	...	...	...	2	...	2	2
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	6	...	...	...	6	1	5	6
Politics	...	...	...	...	...	...	...	...
Religion	9	4	...	3	16	...	16	16
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	24	5	...	3	32	6	26	32

Uriya.

Arts	3	3	...	...	6	6	..	6
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	2	3	...	...	5	5	...	5
Language	4	3	...	1	8	8	...	8
Law	...	...	...	...	...	...	...	...
Medicine	1	1	...	...	2	...	2	2
Miscellaneous	7	6	...	...	13	3	10	13
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	17	7	5	...	29	2	27	29
Politics	...	...	...	...	...	...	...	...
Religion	13	4	...	2	19	...	19	19
Science (Mathematical and Mechanical)	2	6	...	...	8	8	...	8
Science (Natural and other)	3	2	...	...	5	3	2	5
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	53	35	5	3	96	35	61	96

Arabic and Musalmani Bengali

Subjects	Original works: First editions	Original works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts								
Biography		..						
Drama								
Fiction								
History								
Language								..
Law								
Medicine								
Miscellaneous	1	1	..		2		2	2
Philosophy (including Mental and Moral Science)			..					...
Poetry								
Politics								
Religion	1	3			4		4	4
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL	2	4			6		6	6

Arabic and Persian

Subjects	Original works: First editions	Original works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language	1				1	1		1
Law								
Medicine								
Miscellaneous							...	
Philosophy (including Mental and Moral Science)								
Poetry								
Politics								
Religion								
Science (Mathematical and Mechanical)								
Science (Natural and other)							..	
Travels and Voyages								
TOTAL	1				1	1		1

Arabic and Urdu

Subjects	Original works: First editions	Original works: New editions	Re-publications	Translations	Total	Educational	Non-Educational	Total
Arts								
Biography								
Drama								
Fiction			..	...				
History								
Language	1				1	1		1
Law	..							
Medicine					..	...		...
Miscellaneous			...		..			
Philosophy (including Mental and Moral Science)								
Poetry			..					
Politics					..			
Religion	1				1	..	1	1
Science (Mathematical and Mechanical)				...				
Science (Natural and other)			..					...
Travels and Voyages						..		
TOTAL	2				2	1	1	2

Bengali and English.

Subjects.	Original Works. First editions.	Original Works. New editions	Re-publications.	Translations	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	..	...	...
Language	52	32	...	...	84	76	8	84
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	...	...	...	1	1	...	1
Poetry	...	...	...		...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	57	32	...	...	89	78	11	89

Bengali and Garo.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	..	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	..
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	..	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Bengali and Sanscrit.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	1	1	...	1	1
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	6	5	1	1	13	11	2	13
Law	1	...	...	1	2	...	2	2
Medicine	10	...	...	13	23	...	23	23
Miscellaneous	7	2	4	11	24	...	24	24
Philosophy (including Mental and Moral Science)	...	1	...	28	29	...	29	29
Poetry	...	...	...	3	3	...	3	3
Politics	...	...	...	...	...	...	...	...
Religion	44	...	1	93	138	...	138	138
Science (Mathematical and Mechanical)	...	..	...	...	..	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	68	8	6	151	233	11	222	233

Bengali and Uriya

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language		1			1	1		1
Law								
Medicine								
Miscellaneous								
Philosophy (including Mental and Moral Science)								
Poetry								
Politics								
Religion								
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL		1			1	1		1

Burmese and Hindi

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language	1				1	1		1
Law								
Medicine								
Miscellaneous								
Philosophy (including Mental and Moral Science)								
Poetry								
Politics								
Religion								
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL	1				1	1		1

English and Hindi

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language	2	1			3	3		3
Law								
Medicine								
Miscellaneous								
Philosophy (including Mental and Moral Science)								
Poetry								
Politics								
Religion	1				1		1	1
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL	3	1			4	3	1	4

English and Sanskrit.

Subjects.	Original Works. First editions.	Original Works. New editions	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	5	2	...	...	7	5	2	7
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	3	...	...	1	4	1	3	4
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	9	2	...	1	12	6	6	12

English and Urdu.

Subjects.	Original Works. First editions.	Original Works. New editions	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	1	...	...	2	1	1	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	1	...	...	2	1	1	2

English and Uriya.

Subjects.	Original Works. First editions.	Original Works. New editions	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	5	1	...	...	6	6	...	6
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	5	1	...	...	6	6	...	6

Hindi and Sanskrit

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language		1			1	1		1
Law								
Medicine								
Miscellaneous								
Philosophy (including Mental and Moral Science)								
Poetry								
Politics								
Religion	1				1		1	1
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL	1	1			2	1	1	2

Persian and English

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language	2	1			3	3		3
Law								
Medicine								
Miscellaneous								
Philosophy (including Mental and Moral Science)								
Poetry								
Politics								
Religion								
Science (Mathematical and Mechanical)								
Science (Natural and other)							—	
Travels and Voyages								
TOTAL	[illegible]	1			3	3		3

Sanscrit and Uriya

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Arts		1			1		1	1
Biography								
Drama							—	
Fiction								
History								
Language								—
Law								—
Medicine			—	—				
Miscellaneous	1	1	1	—	3	—	[illegible]	[illegible]
Philosophy (including Mental and Moral Science)								
Poetry	1	—	1	—	2	—	[illegible]	—
Politics			—					
Religion		[illegible]	—	—	2	—	[illegible]	—
Science (Mathematical and Mechanical)	—	—	—	—	—	—		
Science (Natural and other)	—	—	—	—	—	—	—	—
Travels and Voyages	—	—	—	—	—		—	—
TOTAL	[illegible]	[illegible]	2	—	[illegible]			

Arabic, Persian, and Urdu.

Subjects.	Original Works. First editions	Original Works. New editions	Republications	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	..	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	..	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	1	...	...	1	...	1	1
Medicine	...	...	...	..	...	...	...	...
Miscellaneous	..	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	..	...	...	..	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	..	1	1

Bengali, English, and Hindi.

Subjects.	Original Works. First editions	Original Works. New editions	Republications	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	.	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	..
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	..	...	...	1	1	...	1

Bengali, English, and Sanscrit.

Subjects.	Original Works. First editions	Original Works. New editions	Republications	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	...	...	...	...	...	...	...	.
Biography	...	...	...	...	.	...	..	...
Drama	...	...	1	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	7	6	...	...	13	13	...	13
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	..	2	3	1	2	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	2	...	2	...	4	4	...	4
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	..	...	...	..	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	..	...	...	...	...
Total	10	6	3	2	21	18	3	21

Bengali, English, and Urdu

Subjects	Original Works: First editions	Original Works: New editions	Republications	Translations	Total	Educational	Non-Educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language	1				1	1		1
Law								
Medicine								
Miscellaneous								
Philosophy (including Mental and Moral Science)								
Poetry								
Politics								
Religion								
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL	1				1	1		1

English, Hindi, and Sanscrit

Subjects	Original Works: First editions	Original Works: New editions	Republications	Translations	Total	Educational	Non-Educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language	1				1	1		1
Law								
Medicine								
Miscellaneous								
Philosophy (including Mental and Moral Science)								
Poetry								
Politics								
Religion								
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL	1				1	1		1

English, Hindi, and Urdu.

Subjects	Original Works: First editions	Original Works: New editions	Republications	Translations	Total	Educational	Non-Educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language	2				2	2		2
Law								
Medicine								
Miscellaneous								
Philosophy (including Mental and Moral Science)								
Poetry								
Politics								
Religion								
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Travels and Voyages								
TOTAL	2	..			2	2	..	2

English, Prakrit, and Sanscrit.

Subjects.	Original Works. First editions.	Original Works. New editions.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	..	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	..	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	..	...	...	...	...	...
Travels and Voyages	...		...	...	...	...	...	...
TOTAL	...	...	1	...	1	...	1	1

Bengali, English, Hindi, and Sanscrit.

Subjects.	Original Works. First editions.	Original Works. New editions.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	1	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	..	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	..	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	1	...	...	2	1	1	2

FORM I.—*Total books of all kinds received from the different divisions in Bengal—2,693.*

Number.	Divisions.	English. Number of books.	English. Number of copies.	Other languages. Number of books.	Other languages. Number of copies.
1	Bhagulpore	...	...	...	...
2	Burdwan	16	14,250	31	33,279
3	Chittagong	...	...	25	29,100
4	Dacca	5	3,100	178	216,975
5	Orissa	...	...	115	140,335
6	Patna	4	2,100	144	117,658
7	Presidency	20	39,300	160	211,904
8	Rajshahye	2	700	24	32,250
9	Town of Calcutta	318	378,640	1,651	3,364,383
	TOTAL	365	438,090	2,328	4,145,884

FORM II.—*Total number of books and copies in English and other languages.*

English. Number of books.	English. Number of copies.	Other languages. Number of books.	Other languages. Number of copies.
365	438,090	2,328	4,145,884

FORM III.—*Comprising Unilinguals only for 1888, being 2,055 in number.*

No.	Languages	Originals	Republications and translations	Number	Subjects	Originals.	Republications and translations
1	Arabic	4	2	1	Arts	41	1
2	Assamese	29	1	2	Biography	10	
3	Bengali	1,082	108	3	Drama	102	6
4	English	268	43	4	Fiction	109	12
5	Garo	1		5	History (including Geography)	105	10
6	Hindi	106	19	6	Language	419	20
7	Mondari		1	7	Law	36	6
8	Musalmani Bengali	49	1	8	Medicine	51	53
9	Persian	5	7	9	Miscellaneous	217	7
10	Sanscrit	31	161	10	Philosophy	7	12
11	Santali	5		11	Poetry	193	35
12	Thibetan		1	12	Politics	1	
13	Urdu	28	3	13	Religion	219	182
14	Uriya	82	8	14	Science (Mathematical)	104	
				15	Ditto (Natural)	36	1
				16	Travels and Voyages	40	
	TOTAL	1,690	345		TOTAL	1,690	345

FORM IV.—*Exhibiting the number of periodicals published during 1888, amounting in all to 54 magazines and periodicals for 1888*

Monthly		Bi-monthly		Annual		Half yearly		Quarterly		Fortnightly		Weekly		Bi-weekly		Uncertain	
English	Other languages	English	Other languages	English	Other languages	English	Other languages	English	Other languages	English	Other languages	English	Other languages	English	Other languages	English	Other languages
2	37							2	1		3					4	5

Table of Books received in the Bengal Library during the year 1888—total 2,693

1	2	3	4	5	6	7
Number	Subjects	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province	Books published in the Indian classical languages	Books published in more than one language	Remarks.
1	Arts	31	36		1	
2	Biography	4	6		1	
3	Drama	6	97	5	1	
4	Fiction	5	120	1		
5	History (including Geography)	34	70	11		
6	Language	86	320	33	143	
7	Law	20	17	6	2	
8	Medicine	3	94	28	24	
9	Miscellaneous	82	306	19	38	
10	Philosophy	3	1	15	29	
11	Poetry	26	192	10	9	
12	Politics	1				
13	Religion	26	340	86	152	
14	Science (Mathematical)	28	76		1	
15	Ditto (Natural and other)	3	35		..	
16	Travels and Voyages	7	3			
		365	1,713	214	401	
1	Originals	322	1,570	54	235	
2	Republications { Originals	28	26	157	7	
	Republications { Translations	1	9	3	5	
3	Translations	14	108		154	
		365	1,713	214	401	
1	Educational	173	568	19	137	
2	Non-educational	192	1,145	195	264	
	TOTAL	365	1,713	214	401	

Unilinguals	2,035
Bilinguals	391
Periodicals (in number)	267

NORTH-WESTERN PROVINCES AND OUDH.

From W. C. BENETT, Esq., Secretary to the Government, N.-W. Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No. $\frac{1117}{III-258-43}$, dated Naini Tal, the 4th June 1889.

I am directed to submit, for the information of the Government of India, copy of a report by the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered under Act XXV of 1867 during the year 1888, and of the remarks of this Government thereon.

From the Hon. E. WHITE, Director of Public Instruction, N.-W. Provinces and Oudh, to the Secretary to the Government, N.-W. Provinces and Oudh,—No. $\frac{G.}{232}$, dated Allahabad, the 16th April 1889.

I have the honour to submit my annual report on publications registered under Act XXV of 1867 during the year 1888.

2. As directed in paragraph 5 of your No. $\frac{514}{III-358}$, dated 21st May 1887, in addition to the statements required by G. O. No. 3480, General Department, dated 3rd October 1882, I have also prepared an abstract showing the total number of works under each subject irrespective of language.

3. The first statement relates to works in the English language. It shows 30 publications against 35 last year and 49 of the year before last. The noticeable work published during the year is "How I won the Indian Mutiny Medal, and how things went afterwards." History (No. 1-931, third quarter).

"The Good Templar" and the "Gleaner" are two new periodicals started, of which the latter is devoted to the educational purposes. The change in the number of publications this year is due to the small number of the new editions issued—10 against 2 of the current year.

4. The second statement refers to works in the Urdu language. There were 558 publications against 452 of the last year and 5?2 of the year before. There has thus been a small increase in the number of publications. The noticeable works are—

Biography.—"Yádgáryán Taintális Sál ki Hindustán men az Lieutenant-General Sir George Lawrence, K.C.S.I., C.B.," is a translation of 43 years' events of his life compiled by W. Edwards, B.S.C., from the writings and diary of Sir G. Lawrence made over to the compiler for the purpose (No. 1-391, second quarter).

"Sawanih-i-Sháh-i-Awadh" is a life of Wajid Ali Sháh, late *ex* King of Oudh (No. 1-682, third quarter).

Drama.—"Anjam-i-Sitam, *urf* Zulm-i-Azlam," on the end of tyranny, or the oppression of Azlam (No. 1-41, first quarter).

"Jahangir," being a translation of Shakespeare's "Hamlet" (No. 3-913, third quarter).

"Dam-i-Mohabbat," being a translation of Shakespeare's "Much ado about nothing" (No. 3-1282, fourth quarter).

"Bhul Bhulaiyan," being an Urdu version of Shakespeare's "Comedy of Errors" (No. 4-1260, fourth quarter).

Fiction.—"Tumhin par pahle marte the, tumhin par abbhi marte hain," being an Urdu translation of the English novel of "My First and Last" (No. 12-231, first quarter).

"Sam-nama," being a translation from the original Persian (No. 13-351, second quarter).

History.—"Nairang-i-zamani," the history of the Bhutias, being a translation from the Gujrati (No. 14-16, first quarter).

"Kadim Tawarikh ka Ikhtisar," being a translation of "Landmarks of Ancient History" (No. 33-326, second quarter).

"Tarikh Aina-i-Awadh" is a history of Oudh from the earliest era (No. 34-557, second quarter).

"Tuhfat-ul-Muluk," being an Urdu translation of "Tarikh Farishta" (No. 35-494 second quarter).

"Tarikh-i-misar jadid Mulakkabba Tuhfa-i-misariyya," being an Urdu translation of "Egypt, and the Egyptian Question" (No. 36-486, second quarter).

"Aina-i-Chini—Tarjume-i-Tarikh-i-Yamini," being a history of the reign of Mahmud of Ghazni translated from the original Arabic (No. 15-638, third quarter).

"Gul-i-maksud-i-Kázi," by Rai Bahadur Diwan Jani Bihari Lál, being a translation of the history of Chittaur (No. 18-1217, fourth quarter).

"Royal Heroes of Islám," compiled by Muhammad Shibli Numani, is the first of the series of its kind in which the author intends to give the lives and history of the reigns of the principal sovereigns of the Muhammadan kingdoms. This part contains a life of and the history of the reign of Mamun Rashid, King of Persia (No. 19-1341, fourth quarter).

rikh i Jadwalayya" is an outline of the history of the Muhammadan religion (No 6, fourth quarter)

Language —"Jawab i Mazmun ba Guldasta i Mazamin," on composition (No 23 15, 1st quarter)

"Zarur ul 'Ain," versified by Mirza Asad Ali Beg on morals (No 29 1227, fourth quarter)

"Odal ul Waladán" on etiquette for children (No 31-1135, fourth quarter)

Law —"Digest, Indian Law Reports from 1876 to 1884," supplies a long felt want of lawyers who read only Urdu (No 45 9, first quarter)

"Sharh i Majmu'a i zabitan-Faujdári" is a commentary on the Criminal Procedure Code (No 72 534, second quarter)

"*Sharh i Kanun i Shahadat Majriya Hind yáni Act awwal San 1872, Iswi má Kanun-i* half Májriya Hind yani Act 10, San 1871 Iswi," commentated by the Hon Sayyid Mahmud, Judge, High Court, Allahabad is a commentary on the Law of Evidence in India, Act I of 1872 as amended by Act XVIII of 1872, together with Indian Oaths Act, X of 1871 (No 46 1140, fourth quarter)

"Sankar's Manual of Oudh Land Revenue, Act XVII of 1876, with Illustrations from the Civil and Rent Act Rulings, Revenue and Judicial Circulars, up to 31st March 1888" (No 47 1091, fourth quarter)

"Tambih ul-Ilam wa Hidayat ul-Awamm" publishing the (religious) proclamation and guidance to people (No 48 1097, fourth quarter)

Medicine —"Amrit Sagar" (No 53 68, first quarter)

"Ganjina i Tib i Mumtaziya" is a treatise on medicine (No 56 214, first quarter)

"Bahr i Muhit,' on human anatomy and medicine (No 49 693, third quarter)

"Kimiya i Anásir' is the chemistry of the elements, being a translation of the Urdu Kurafadin i Kadiri (No 50 899, third quarter)

"Makhzan ul Mufradat" is a collection of prescriptions (No 51-597 third quarter)

"Khulasa i Makhzan ul Adwiya" is an abstract of prescriptions (No 52 650 third quarter).

"Masiha i Álam" (No 54 692, third quarter)

"Katil i Haizi' is a treatise on cholera (No 57 889 third quarter)

"Manushya Rakshá, Part II,' by Lála Maiku Lal Kurmi, on the causes and origin of cholera (No 50 1122, fourth quarter)

"Tafaruk ul Biuraz wa Tafaruk ul Adwiya," on diagnosis of the diseases and the medicines (No 52 1053, fourth quarter)

"*Ilaj ul Bahaim i Mulk i-Hindustan,' on the cure of cattle diseases in India (No 56 1036,* fourth quarter)

Miscellaneous —"Kawaid i Pension wa Rukhsat wa Tankhwah-i Kaim mukám i Mut'allak i Mulaz nan i Ghair muta ahhid" contains the Pension, Leave, and Acting Allowance Rules relating to Uncovenanted Servants (No 80 578, second quarter)

"Tarakki Tahzib i 'Ainne," being an Urdu translation of Sir Walter Scott's "Progress of Civilization" (No 71 979, third quarter)

"Adab i Farang" on English etiquette for Indian gentlemen (No 72 896 third quarter)

"Farus Nama i Rangin" is a treatise on veterinary art (No 70 1308, fourth quarter)

Poetry —"Arus i Mazmun Ma'rufba Diwan i Sham," being noticeable as the production of a Muhammadan lady (No 85 1093, fourth quarter)

Politics —'Rus wa Englistan," on the Russian and the English Governments and their foreign politics and relations towards *Persia, Turkey, Afghanistan, &c. (No 93-1306, fourth* quarter)

Travels —"Wakái i Sair wa Siyahat i-Doctor Bernier ba ahd i Shah Jahan wa Aurangzeb" contains the travels of Bernier in India during the time of Shah Jahán and Aurangzeb (No 138 1253, fourth quarter)

The following periodicals have been started in Urdu —

Arts —"Mualliam ul Tijarat"

Poetry —"Gulshan i Dagh i Rattan"

5 The third statement relates to works in the Hindi language It shows 295 publications against 262 of the last year and 468 of the year before The following works are worth noticing —

[illegible] second quarter)

[illegible] second quarter)

[illegible] uarter)

Poetry —"Pritl v ráj Rasan,' edited in the [illegible], with critical notes (No 63 862, third quarter)

Politics.—"Sukra Niti," being a translation from the Sanscrit of a book of the s on politics (No. 64-900, third quarter).

Religion.—"Mahábhárat" is a translation of the celebrated poem in Sanscrit.

Science (Natural and others).—"Chemistry," translated by Dr. Mukand Lal, Honorary Assistant Surgeon (No. 64-211, first quarter).

"Sabha-Pattra" is the only new periodical in Hindi published during the year. This is mainly devoted to the Jain religion.

6. The fourth is a statement of Sanscrit publications. It shows 36 publications against 42 of the last year and 44 of the year before last. The following are noticeable :—

Language.—"Chandra Kaláyáh Sábdendu Sekhastra Vyakhyayah, Parts I, II, III, and IV," is a commentary *to the* Sabdendu *Sekhastra on Grammar (No.* 2-126, first quarter).

"Probodha-Chandrika" is a Sanscrit Grammar in verse (No. 7-1166, fourth quarter).

"Tattva-Bodhini" is a commentary on Siddhánta Kaumudi (No. 1-8155, fourth quarter)

Miscellaneous.—"Vrihajjatak Satik." is an astrological calculation of nativity, with a commentary (No. 3-140, first quarter).

Poetry.—"Rasa Gangádhar" is a treatise on the art of poetical composition, with a commentary called "Gurumarma Prakasá" (No. 7-886, third quarter).

Philosophy.—"Khandkadyam" is a work on logic (No. 8-842, third quarter).

"Sankshepa-Sáriraka, Chapters I, II, III, and IV." On the Vedánta or Brahma Sútra (No 9-850, third quarter).

"Siddhanta-tattva-vinduh" is a commentary on Sankara Chárya's Dasá-sloki (No. 10-865, third quarter).

Religion.—"Nirnaya Sindhu" is a celebrated work on religious speculations (No. 10-1304, fourth quarter).

7. The fifth statement deals with the publications in the Arabic language, which numbered 41 during the year under review against 25 of the last year and 50 of the year before last. The noticeable works are—

Law.—"Aljildain-ul-Akhirain Minal Hidaya" (No. 5-127, first quarter).

"Sirájimá Ziyá-is-Siráj wa Háshiya Ziya-is-Siráj" is the Law of Inheritance (No. 6-302, first quarter).

"Abwáb-ul-Jami, us-Sághir" contains selections on the Muhammadan law of marriage, divorce, and wills (No. 3-420, second quarter).

8. The sixth statement shows that there were 126 publications in the Persian language against 65 of the last year and 119 of the year before last. The increase in the number is owing to a large number of new editions. The following are noticeable :—

Language.—"Mustalhat-ush-Shuru-al-Marúfba Mustalhát-i-Warista" is a dictionary of poetical idioms and poetic license (No. 9-458, second quarter).

"Burhán-i-Kati" is *a dictionary (No.* 10-455, *third quarter).*

"Muntakhbát-i-Lugkát" is a dictionary (No. 9-747, third quarter).

Law.—"Tarjuma-i-Farsi Abwab-i-Jami, Saghir" contains selections from the Muhammadan law of marriage, divorce, and wills (No. 13-568, second quarter).

"Kauz-i-Farsi" is a Persian translation of "Kauz-ud-Dakáik" in Arabic (No. 14-792, third quarter).

9. The last statement refers to polyglot works, and a separate table is given for the different combination of languages. They show 276 publications against 197 last year and 248 of the year before last. The number of publications is greater this year owing to a marked increase in the number of works on religion, philosophy, and miscellaneous subjects. The following works are noticeable :—

Biography.—"Khiyarat-ul-Khiyarat" is a biographical sketch of 24 companions of the Prophet, his 95 subordinates, 17 famous women, and 200 Shaikhs and 86 saints of Egypt (No. 1-54, first quarter).

Medicine.—"Makhzan-ul-Adwiyát Maunke Fawaid wa Isti'mál wa Khurák" contains the medicines, their effects, uses, and the measures of doses (No. 21-1056, fourth quarter).

"Ark-Prakás Satik" is on the extraction of liquid medicines annotated in Sanscrit and Hindi (No. 19-181, fourth quarter).

Language.—"A Romanized English-Hindustani Law and Commercial Dictionary of Words and Phrases" used in civil, criminal, revenue, and mercantile affairs (No. 2-1181, fourth quarter).

"Tasrif-i-Zaban-i-Fársi wa Angrezi," versified by Rai Bahadur Diwán Jani Bihari Lal, in Persian, English, and Urdu, contains declensions of the Persian and English languages (No. 12-1215, fourth quarter).

Law.—"Mitakshará Satik" is the Mitakshará with commentary in Sanscrit and Hindi (No. 19-493, second quarter).

"Majmu'a-i-Fatawi" is a collection of decisions (No. 19-993, fourth quarter).

Miscellaneous — "Kanya Kubja Kula Kaumudi" contains origin of the Kanauja Bráh (No 16 963 third quarter)

—*Philosophy* — "Srimad Bhagvad Gitá Nawala-Bhashya" Parts I and II in 896 pages, containing the commentaries of Ananda Giri Sankara Charya Sridhar Swami, and Newal Kishore on Bhagvad Gitá in Sanscrit and Hindi (No 29 489 second quarter)

Religion — "Shorasa Sanskara Vidhih" contains the performance of the sixteen rites in Vaidic, Sanscrit and Hindi (No 62 495 second quarter)

"Risala-i Poshi" is a tract on the *parda* system (No 66 1056, fourth quarter)

"Nas hat ul Awamm aur Munabbah ul Kawass" is on the duties of a *parda nashin* woman (No 68 1088 fourth quarter)

The noticeable periodical is—

Religion — "Arya Siddhanta" containing the established principles of the Aryans, in Sanskrit and Hindi.

The last statement shows the number of publications on each subject irrespective of language as required by Government No $\frac{64}{III-359}$ dated 21st May, 1887 From this it appears the the number of publications in Language Miscellaneous and Religion has increased this year. This is due to an increase in the number of publications on those subjects in Urdu, a decrease has occurred in those in Hindi

During the current year the greatest number of publications has been issued from Lucknow, there being 456 as against 284 of the last year More than half has been published by Munshi Newal Kishore, C I E

During the year under report the number of noticeable works has been greater in the Urdu language than in any other and comprises almost all the important subjects There are few good original works and the tendency of the writers is to translate either from the English or an Oriental language

(1) English Language

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Biography	1				1		1	1
History	3	1			4	3	1	4
Language	10	1			11	2	9	11
Law	..		1		1		1	1
Miscellaneous	12			1	13		13	13
TOTAL	26	2	1	1	30	5	25	30

(2) Urdu Language

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Arts	4				4		4	4
Biography	3				3		3	3
Drama	9			4	13		13	13
Fiction	31	4	11	10	56		56	56
History	10	17	1	8	36	19	17	36
Language	27	57		7	91	60	31	91
Law	4	3		8	15	2	13	15
Medicine	16	17		15	48	5	43	48
Miscellaneous	41	29	1	5	76		76	76
Poetry	31	11	15	2	59		59	59
Politics	1				1		1	1
Philosophy (including Mental and Moral Science)	2	1		1	4		4	4
Religion	72	15	7	16	110		110	110
Science (Mathematical and Mechanical)	9	17	1	10	37	28	9	37
Science (Natural and others)	2	1		1	4	1	3	4
Travels and Voyages			..	1	1		1	1
TOTAL	262	172	36	88	558	115	443	558

(3) Hindi Language

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Biography				1	1		1	1
Drama	8	9	3		20		20	20
Fiction	2	1	1	4	8		8	8
History	2	12		2	16	14	2	16
Language	7	26		10	43	29	14	43
Law		3			3	3		3
Medicine	7	3		1	11		11	11
Miscellaneous	23	14	6	5	48		48	48
Poetry	20	7	10	3	40		40	40
Politics				1	1		1	1
Philosophy (including Mental and Moral Science)		1		2	3		3	3
Religion	36	20	3	8	67		67	67
Science (Mathematical and Mechanical)	4	16	1	11	32	28	4	32
Science (Natural and others)		1		1	2	1	1	2
TOTAL	109	113	24	49	295	75	220	295

(4) *Sanscrit Language.*

Subjects.	Original Works. First editions.	Original Works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	11	...	3	...	14	...	14	14
Miscellaneous	3	1	1	...	5	...	5	5
Poetry	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	3	...	...	...	3	...	3	3
Religion	5	3	4	...	12	...	12	12
TOTAL	21	4	8	...	36	...	36	36

(5) *Arabic Language.*

Biography	1	...	...	...	1	...	1	1
Language	...	...	11	...	11	...	11	11
Law	4	1	...	...	5	...	5	5
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	8	1	14	...	23	..	23	23
TOTAL	14	2	25	...	41	...	41	41

(6) *Persian Language.*

Biography	2	...	...	...	2	...	2	2
Fiction	...	...	7	...	7	...	7	7
Language	7	8	28	...	43	6	37	43
Law	...	...	...	2	2	...	2	2
Medicine	3	6	1	...	10	...	10	10
Miscellaneous	...	1	1	...	2	...	2	2
Poetry	2	...	8	...	10	...	10	10
Philosophy (including Mental and Moral Science)	2	2	28	1	33	1	32	33
Religion	5	5	3	4	17	...	17	17
TOTAL	21	22	76	7	126	7	119	126

(1) *English and Urdu Languages.*

Language	13	1	1	3	18	2	16	18

(2) *English and Hindi Languages.*

Language	2	...	...	...	2	...	2	2

(3) *English and Sanscrit Languages.*

Language	1	...	...	...	1	...	1	1

(4) *Urdu and Hindi Languages.*

Language	...	1	1	...	2	...	2	2
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	..	...	1	...	1	1
TOTAL	3	1	1	...	5	...	5	5

(5) *Gurmukhi and Hindi Languages.*

Religion	1	...	...	...	1	...	1	1

(6) *Urdu and Sanscrit Languages.*

Miscellaneous	1	...	...	...	1	...	1	1
Religion	...	1	...	...	1	...	1	1
TOTAL	1	1	...	...	2	...	2	2

(7) *Sanskrit and Nepali Languages*

Subject	Original works: First edition	Original works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Religion				[illegible]	2		[illegible]	2

(8) *Vaidic and Hindi Languages*

Subject	Original works: First edition	Original works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Religion	1				1		1	1

(9) *Vaidic and Sanskrit Languages*

Subject	Original works: First edition	Original works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Language			1		1		1	1
Religion			[illegible]		2		[illegible]	[illegible]
TOTAL			3		3		3	3

(10) *Urdu and Arabic Languages*

Subject	Original works: First edition	Original works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Biography				1	1		1	1
History				1	1		1	1
Medicine		1			1		1	1
Miscellaneous	1	7			8		8	8
Poetry		1			1		1	1
Philosophy (including Mental and Moral Science)				1	1		1	1
Religion	61	[illegible]0	2	22	9[illegible]		9[illegible]	95
TOTAL	5	29	2	25	108		108	108

(11) *Urdu and Persian Languages*

Subject	Original works: First edition	Original works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Language	9	8		1	18	8	10	18
Law	1				1		1	1
Miscellaneous		1			1		1	1
Poetry	1		2	2	5		5	5
Philosophy (including Mental and Moral Science)		1		6	7		7	7
Religion	1	1			2		2	2
TOTAL	12	11	2	9	34	8	26	34

(12) *Persian and Turki Languages*

Subject	Original works: First edition	Original works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Language			1		1		1	1

(13) *Hindi and Sanskrit Languages*

Subject	Original works: First edition	Original works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Law		1		1	2		2	2
Medicine	1			1	[illegible]		2	2
Miscellaneous	4	1		2	7		7	7
Poetry	1	1		...	2		[illegible]	2
Philosophy (including Mental and Moral Science)	2	2		1	5		5	5
Religion	14	4		4	[illegible]3		[illegible]	23
TOTAL	2[illegible]	9		9	40		40	40

(14) —*Arabic and Persian Languages*

Subject	Original works: First edition	Original works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
Language			5		5		5	5
Law	1				1		1	1
Medicine	1				1		1	1
Poetry			1		1		1	1
Philosophy (including Mental and Moral Science)	1	1	1	[illegible]	3		3	3
Religion	1		4		5	...	5	5
TOTAL	4	1	11		16		16	16

(15) *English, Urdu and Hindi Languages*

Subject	Original works: First edition	Original works: New editions	Re-publications	Translations	Total	Educational	Non educational	Total
History			[illegible]		[illegible]	2		2
Language	[illegible]				2	1	1	2
TOTAL	2	...	2		4	3	1	4

The Moslems have three old mosques of considerable size, and still in good repair, but they never attend at these places destined for worship, nor have they any other at all remarkable.

The Ganges is the chief place of worship among the Hindus, but few of them bathe there, except on the Purnima of Kartik. The other two times proper for that ceremony are most commonly neglected. Selempur ghat and Brukgunj (named after Mr Brooke), at the junction of the Son are the places most frequented. The Brahmans allege that the authority of the Gramya Devatas has ceased but they still occasionally make offerings to the Gramya Devata without naming him. Among the populace Guriya is universally acknowledged as such, and in most old (Asuli) villages has a place (sthan) dedicated to his worship, where all those in danger apply for safety

At a village called Masar, about six miles west, a little southerly from Arah, are some ruins and places of worship belonging both to the orthodox, and heterodox, and the place has probably been dedicated to religion from a very remote period. I shall therefore give an account of the present appearances. Immediately west from the village is a heap of bricks, extending about 50 yards every way, and still of considerable elevation. It is attributed by tradition to the Ban Asur mentioned in the historical notices. On the highest part I found projecting the head and shoulders of an image larger than the human size, and said to represent the infidel, on which account the people pelt it with bricks. The people are certainly afraid of this image, and on my proposing to dig it out, said that a man who had made the attempt had been punished for his temerity by a sudden death. The Rajput, to whom the village belongs, said that he would willingly take the bricks to build his house, were he not afraid of the consequences. On having it dug up, I found, as will appear by the drawing, that it entirely resembles the images in Behar which are called Vasudeva, or Lakshmi Narayan, and represents a prince standing between two attendants. This image, one of the most common in the temples of the Buddhists, may very likely represent Ban Asur, as is here alleged In some places

he is represented with a Lingga on his diadem, and Ban Asur is celebrated for the earnestness with which he worshipped that god. In others he has a Buddha in the same situation to denote that he followed the doctrine of these lawgivers. I have stated in the historical notices that the works at Musar seem to me, from their style, to have been erected by the Cheros ; and in fact the people, although they call the large heap the house of Ban Asur, allege that long after his time the Cheros occupied the place. Ban Raja, indeed, according to common legend, lived in the end of the Dwaparyug, probably 1,000 or 1,100 years before the birth of Christ, four or five centuries before the commencement of the Cheros government, and 15 or 16 before they were finally deprived of power. If, however, Ban Asur was destroyed by the Grecians of Bactria (*Yavanas*), as is usually reported in legend, he must have been contemporary with the Cheros.

At the north end of the heap of bricks called the house of Ban Asur there projects an octagonal column, the end of which has been cut to resemble the Phallus, and is considered as such by the natives. About the village I saw several undoubted Linggas, and the people said, that in private houses there were many images taken from the ruin, partly in that form, and partly in more decent shapes ; but the jealousy usual in this country precluded me from seeing these monuments of antiquity.

There are two old tanks ; one to the south, and the other to the east of what is called Ban Asur's house. Along the south side of the latter, which is the longest, there is a long heap of ruins, which ever since the time of Ban Asur, the natives say, has been occupied by various small temples, re-built from the ruins of different times, and by various sects. This opinion seems to be abundantly probable. Beginning at the east end of the heap I shall mention what I observed in proceeding to its eastern extremity. First I observed a Lingga, having the head and neck of a female carved on one side of the phallus, and called Gauri Sangkar. In Behar such are very common.

Near this was lying a very rude representation of the nine planets (*Navagraha*) and by this was erected a slab, the chief figure on which [Drawing No 4] is called Bhairav, and represents a male with two arms, standing, and crowned with a tiara. It differs a good deal from any image that I have seen in Behar, and very much from those which were there called Bhairav Some of my people call it Narad, but its representing this personage is exceedingly doubtful The image, to which it has the strongest resemblance, is that figured in the account of Behar No 56, which evidently belongs to the sect of Buddhists. On the reverse of this slab is a female figure No 5, with four arms, to which no name has been given, nor can my people refer it with probability to any known deity, but it is no doubt the same with the 10th figure of the Behar drawings. Beyond that I came to another Lingga, like that called Gauri Sangkar Although all the others are allowed occasional offerings (Pindi), the principal object of worship among the orthodox came next in view A Brah man priest (Pujari) is attached covers the image with a cloth, and anoints it with oil. He calls it Mahamaya, or the great mother the wife of Siva, but it evidently represents the spouse of Brahma, as will appear from the drawing No 6 On each side it has the lion rampant, a common badge of Gautama. It is seated in the open air, on a small terrace of brick, about four feet high. On this terrace have been placed many fragments both of single gods and groups. On each side is a figure exactly resembling Ban Asur, but called Chaturbhuj, from having four arms They have, as usual in Behar two angels hovering round their head, which was probably the case with Ban Asur, but that part of his image has been broken. Beyond this is a male figure with four arms standing by a female, and chucking her chin. This is called Krishna and Radha, but my people say that it has the emblems of Hargauri. Beyond this Sangker Lal, the chief merchant in Arah, is building a temple of his gods, the Jinas Before the door, on a slab is a figure entirely resembling Ban Asur, and those called Chaturbhuj, but this is called Krishna. On the reverse of the slab is a small image of Brahma seated, with many ornaments

round his head. It must be observed, that most of the slabs here have figures on both sides, which I have nowhere else observed. The principal figure on one of the sides is generally much larger than that on the other, and the empty space above the smaller is filled with various fantastic ornaments. Except one small apartment the foundations alone of the new Jain temple have been erected; but another stood in the same place, and is said to have been erected by Harji Mal, a merchant. In the chamber now built, are eight small images of the persons worshipped by the Jain. These are said to have formerly been placed in an equal number of chambers, and this will be the case in the new temple, when it is completed. These images are small and rude, and are all nearly alike. The inscriptions on 7 of them are said to be the same with that, of which a drawing has been made (No. 7), and are placed on the space below the animals, which support the thrones. The 8th has one inscription on the same place, but it is different from those on the 7 others, and on the back of the slab is an inscription, which the others want. These inscriptions are given in No. 8. The date of the inscription on the seven images is Samvat 1443, and of those on the eighth image is 1449, that is, A. D. 1386 and 1392. The old temple was probably built about that period. In digging up the foundations of the old temple, and in search of materials from the heap, upon which it was placed, have been found many fragments and carved stones, which have been placed under a tree at the west-end of the ruin.

The principal figures that I noticed among these, were two like Ban Asur, a Ganesa, a female seated on a lion with a child on her knee, as in No. 125 of the Behar drawings and one like that called Krishna and Radha as above mentioned. The material on which these images are cut, being stone from the mountains of this district, does not admit of such good workmanship as the indurated potstone or hornblende used in Behar, and the figures are therefore more rude than those of that district. What is called the house of Ban Asur, has evidently been a temple, and probably a solid one, like those most usual among the Buddhists. The original buildings near the tank have probably been accommodations for the priests,

and round the great temple are traces of some smaller buildings, which probably had a similar destination.

At Bakri, about 2 miles south from Arah, is shown a heap of earth, said to have been the residence of a certain Vak Asur who was a Rakshas, that daily eat a child furnished by the proprietor of the vicinity, who called on the families in turns to supply this meal When the five sons of Pandu came with their common bride to the forest, where Arah now stands, they took up their quarters in the house of a potter who on that very night was called upon for one of his family and began to lament the loss of his child. The warlike Bhim offered himself as a substitute, and, having been sent, fought and killed the monster The heap shown as his residence seems to me the situation of a deserted village, raised as usual to a considerable elevation by the accumulation of the clay used to construct the huts, which are commonly rebuilt once in 10 years Another Vak Asur, nearly contemporary, resided in the north east corner of the district and according to many has communicated his name to Vagsar (Buxar R.), but this is disputed as will be afterwards mentioned. Indeed two such personages, at the same period and in such a narrow space, are rather too much for ordinary faith.

SECTION 2nd

Of the Division under Thanah Biloti

This is a very large narrow jurisdiction, and a considerable portion is situated beyond the Ganges which is attended with much inconvenience. The office of police is placed in a centrical situation.

One Kazi has the whole division but does not reside. He keeps here a deputy to marry the poor, when any one wants a deed attested, he must go to the Kazi, and, when the judge refers any causes for his investigation, he comes here, and must of course be paid for his trouble, should the cause not exceed a rupee in value.

The sages reject 12/32 of the Hindus as unworthy of instruction

The Brahmans give secret instruction to 5/32 who worship Siva or the Goddess his spouse. The Dasanami Sannyasis instruct 3/32 of the same description Of

these 8/32 parts 5 are worshippers of the great God, and 3 pray to his Goddess. Most of the sages of the sacred order reside, but no one has pre-eminent authority. The Sannyasis have in all 20 houses, partly Maths, partly Marais. The two most considerable are on the north side of the Ganges, and both belong to the Giris; one at Bairiya contains about 25 Sannyasis, and the other at Bhagwanpur has from 10 to 15 of these mendicants.

10/32 parts of the Hindus adhere to Nanak. At Jagadispur resides a Mahant of very considerable authority, whom most of the sect in this district, and many in Behar consider as their chief. He declined all intercourse, and in order to avoid it propagated a story of his having died the day before my arrival. The reason probably was, that he had heard of my being on a very good footing with Govindas, chief of the sect at Patna, who claims a superiority over Haridayal of Jagadispur, which, I am told, the latter does not admit. Like Govindadas he claims the rule of 360 Gadis, that is an indefinite but considerable number, and has much land and wealth, although not so much as the other mendicant. Besides this there are here 3 (Sanggats) meetings of this sect.

2/32 parts of the Hindus are followers of the Ramawats, of whom there are 4 convents (Akharas). The principal at Virpur has a whole village free of rent, and its chief, who has relinquished the enjoyments of the flesh, feeds all mendicants, that come from a distance.

A very few follow the Kaviras, but no sage of that sect resides in the division. About one-half of the division north from Biloti, where the office of the police is situated is of the utmost richness, and consists of the inundated land called here Hetowar as already described. South from Biloti, a great part of the country is covered with forest; and, even where that has been removed, a great deal of land is wasted on plantations of very little value. Trees therefore abound, while irrigation is much neglected; and in this part of the division want and other misery are very predominant. One of the greatest chiefs of the Paramarkas resides in this division at Jagadispur, near which he has very extensive domains. He resides in a castle built of mud and brick, abundantly large for a person of rank, but no way ornamental, nor at all

suited either to the size of his estate, or to his high birth There are four other houses of brick, 100 mud walled houses of two storeys covered with tiles, and 50 covered with thatch. The remaining dwellings are thatched huts, of which 31/32 parts have mud walls, and 1/32 part walls of hurdles or reeds The villages here resemble those of Arah

Biloti, where the native officers of police reside, is a poor place containing only about 80 houses. Jagadispur is the chief town for which it would be difficult to account, as it is surrounded by a forest, and by a country in a most wretched state of cultivation, but it contains about 1 000 houses. Bindhuliya, on the fertile bank of the Ganges and a place of great commerce, contains only 500 houses, Bairiya contains as many, Sahapur, 400 Sahiya, 350, Ranisagar, 300, Mauyar, 250, Dulaur, 200, and Lalgunj, 150

The Moslems have no place of worship in any way remarkable.

The chief place of worship among the Hindus is the Ganges, in which vast multitudes bathe on the Purnima of Kartik, but no one place is peculiarly holy At Humutpur, south from Biloti 3 coses is a Lingga called Soknath, where about 1000 people assemble on the Sivaratri.

The Gramya devatas here are Guriya, Samardhir, *Talavir*, *Karuvir Ramthakur Baghot*, and *Sati* that is the unfortunate females, who have been burned alive with the dead bodies of their husbands. Over the place of each horrid sacrifice of this kind is erected a heap of clay, somewhat in the form of a turncoated cone, with two little lumps on its summit to represent the husband and his faithful spouse.

The only remains of considerable antiquity is a mud fort at Bihiya, about 2 miles south from Biloti, and surrounded by forests. It may be a mile round, and is said to have been the chief residence of the Hariho Raj puts, who seem to have been one of the predatory tribes that infested the country from the death of Bhoja to the return of his descendants the Paramarkas of Ujayan. On their expulsion the Harihos are said to have retired to Juanpur, where many of them still remain. At Jagadispur

and several other places are mud forts, constructed by the Paramarkas on their recovering the country. None of these forts were ever large, and they are now totally ruined.

SECTION 3rd.

Division of Dumraong

This jurisdiction, although very large and populous, is so compact, and the native officers of police are so centrically situated, that little inconvenience is felt from these circumstances. The police of a small portion adjacent to Vagsar, at the N.-W. corner of the division, is under the inspection of the military officer commanding that fortress. This is the only division in the district which enjoys the advantage of a court for the trial of small debts, without applying in the first instance to the judge. The commissioner for this court is also the hereditary Kazi, who resides at Kazipur 3 miles N. from Dumraong, the residence of the police officers, and near one side of his jurisdiction, both circumstances attended with considerable inconvenience. The Kazi confines himself entirely to the deciding of causes, and attestation of deeds, and appoints deputies to perform all religious ceremonies. Here is also a hereditary Mufti, a description of officer, with which I have not previously met. No Pirzada resides, and those who become Murids, employ vagrants.

Of the Hindus 4/16 are unworthy to the notice of any sage:

4/16 are of the sect of Sakti; 2/16 adhere to Siva. Of these 6/16 five belong to the Brahmans, and one to the Dasanami Sannyasis. Most of the Brahmans reside, and Ritu Raj Misra, a Sakadwipi, who lives at Vagsar, and is the family priest of the Bhojpur Rajas, has very extensive authority and influence. He is a man of considerable learning, and affects very austere manners, to which last circumstance is probably owing much of his authority, although those who receive sacred instruction from his mouth, are mostly if not entirely of the sects of Saiva or Sakti, he is of the sect of Vishnu, and it is alleged, that the form of prayer, which he gives, is addressed to some form of this deity, which is indeed

quite the same to his followers, as they do not understand a word of it Perhaps however this may be a story invented by some of those, who are envious of his success As the form of prayer is a profound secret, the truth could not easily be discovered. The Dasanamis have 2 *maths*, and about 20 *smaller houses* called here Mathiyas. At the 2 maths there reside about 15 men, who have relinquished the world some of the inferior houses are occupied by persons, who indulge in the pleasures of matrimony

3/16 of the Hindus adhere to the sect of Nanak. There are 4 meetings all belonging to Jagadispur, and the men who preside, abstain from wedlock. Two of these places have the title of (Gadis) thrones

2/16 of the Hindus adhere to Vishnu and follow chiefly the Ramawats, but some are disciples of Madhava, and some of Nima, no one however with whom I met, could tell the number of houses that belonged to each. There is one Akhara at Dumraong and 40 at Vagsar all occupied by persons entirely dedicated to God There are also 50 houses occupied by married persons, who instruct the canaille, and are called Vaishnavas All these were originally Sudras.

1/16 of the Hindus follow the new routes to heaven the Kavir Pangth has 10 Gurus who occupy Mathiyas some of them married some single while there are 20 persons that adhere to the doctrine of Siva Narayan.

More than a fifth part of the division consists of the rich low land on the side of the Ganges which is called Hetowar, and is most fully occupied. The remainder is a good deal neglected Near Dumraong the land rises into considerable swells, and is rather poor but, even where abundantly rich, much is allowed to be covered with forest reserved for sport or wasted in plantations of very little use and irrigation is too much neglected

There are ten brick houses That of the Raja of Bhojpur, the descendant of the Emperor Vikrama, is a very sorry structure The original family seat was destroyed by Kasem Aly, and when Jaya Prakas (now Raja) succeeded, the estate was overwhelmed with debt, which this prudent and obliging person has been carefully

liquidating. He has not, therefore, been able to attend sufficiently to the splendour of his residence; but is gradually making improvements. The fortification by which it was surrounded is entirely neglected. There are 800 mud-walled houses of two storeys, 500 tiled, and 300 thatched, and some of the former are good and neat abodes. The huts have mud walls, 700 of them are tiled, 1/16th thatched with stubble, and the remainder with grass. The villages resemble those in Arah. Dumraong, the residence of the Raja, and officers of police, surrounds the Raja's house on all sides, and may contain 1000 houses; but few of them are well built. Vagsar, including Sahanipati, Pangrepati, and Madingunj, contains 600 houses, and a branch of the Bhojpur family has there its residence. The fortress, built originally by one of his ancestors, is of little importance, although held by a small garrison, and strengthened by some additional works constructed by European engineers. Simri contains 400 houses; Chaugai and Sapahi each 300; New Bhojpur and Kesat, 200 houses each (the former is very well built, and clean); Brahmapur, vulgo Barahampur, and Methila, 150, old Bhojpur and Saya have each 100. The Moslems have here 5 mosques of brick, and at new Bhojpur from 2 to 3 hundred may attend at the Id and Bukrid.

The chief seat of Hindu worship in this division is Vagsar (Buxar R.), famous in modern times for a battle gained by Major Monro over the forces of the Mogul united to those of the Subahs of Ayodha and Bengal, a battle which rendered the English in fact masters of India, had they then been prepared to avail themselves to the full extent of their fortune. Few places in India are more celebrated in legend than Vagsar, and none the least celebrated contains fewer or less interesting monuments of antiquity; nor is there any, the accounts concerning which are more contradictory.

Some pretend that the name is derived from a certain Vakasur, who was not a Daitya like the personage of the same name that lived near Arah. The Vakasur of Vagsar, although also a descendant of the Brahman Kasyap, was of the Pakshiya family, or in other words was a bird, and the king of all the Heron tribe. His

wife Putana entered into a league with Raja Kangsa, an Asur of the family of the moon, to destroy the God Krishna, who was a son of Kangsa's sister The wife, as usual, led her husband into this combination, and he was killed by the God. This it must be observed is quite a modern story, only four or five thousand years old, and it is alleged that the name Vagsar is vastly more ancient, and is a corruption of Vyaghreswar, the name of a Rishi or Muni, who although a Brahman, is not supposed to have been descended of Brahma, but he was a holy man. Notwithstanding this character, he one day came like an oaf behind another holy man named Durbasa, and frightened him by making a noise like a tiger Durbasa, like Vyaghreswar, was a Brahman not descended of Brahma, but as he was a portion (Angsa) of the God Siva, he could not be frightened with impunity, and immediately changed Vyaghreswar into a tiger, from which circumstance his name is derived. The tiger immediately fell at the feet of the saint, requesting to be restored to the human form and was directed to proceed to a tank called Kamaladah near where Vagsar now stands. On bathing there he recovered his form, and published the virtues of the place, namely, that all persons dying between the Valga and Taraka rivulets on the banks of the Ganges should obtain immortal felicity (Mukti) The holiness of the place, by which Vyaghreswar recovered his form, was owing to an image of Siva, which the moon placed on the spot, which still remains and is called Someswar It stands near the Valga in a small temple of brick, and there is nothing about it to indicate antiquity, although the image from its nature may be of any given age. The priest is a Kanojiya Brahman. There was then also at the place a Lingga, which Parwati herself placed where it now stands, but its appearance differs little from that of the image placed by the moon, nor is its temple more venerable in external appearance. It is called Gauri Sangkar

In these remote times the holy place between the Valga and Taraka was a wild, and for the sake of decency part of it still is preserved in that state, but no more than just to entitle it to be called the forest of Chaitra Ratha. This forest is the property of Kuber,

a God, and guardian of all the heavenly treasures. His brother was the Rakshas Ravana, King of the south of India, and son of the Brahman Viswasrawa, son of Pulastya, one of the 7 Rishis created by Brahma, for in these times there was no cast. Viswasrawa by a wife of the Rakshasa tribe, probably a negress, had two sons, one the holy Kuber, the other the warlike prince Ravana.

This forest of Chaitra Ratha is also called the Vedagarbha, being the place where the munis or great sages of antiquity first studied the Vedas; and the places where several extraordinary personages of this description resided (Asram), are still shown. That of Vayaghreswar is on the banks of the Ganges immediately above the fort, and that of Vaman is near it. Neither has any building or mark, by which it could be distinguished, although both are on heaps of rubbish, but these are referred to much more modern times; for Vaman was the son of Kasyap, the son of Marichi, one of the seven Brahmans created by Brahma; and if we suppose all these seven persons to have been contemporary, as is usually done, then Vaman and Kuber and Ravana should be referred to the same period; but this supposition will be found to involve one of those monstrous anachronisms so common in Hindu legend, owing probably to history having in the modern purans been twisted to suit the modern doctrines concerning cast and astronomy. The anachronism is that Rawana 2nd. in descent from one of the 7 Rishis was destroyed by Ramchandra 62nd. in descent from Vivaswar, a brother of Vaman, and 2nd. in descent also from another of the Rishis, so that Ravana must have lived as long as 62 generations of another family.

Gautama was another Muni who resided at Vagsar; but the place where he dwelt has been swept away by the Ganges. I am however told that when it remained there was nothing remarkable about the place. It was a considerable way below the fort, and adjacent to the field of battle, which afterwards decided the fate of India. This Gautama is supposed to have first taught metaphysics, and to have been one of the 18 munis, who published codes of law. In the lists of these 18 personages

he is always placed after Vyas, and I have little doubt is the same person whom the sect of the Buddhas claim as their law giver, and the Jain also claim as one of their saints, but here it is asserted that, although not one of the seven or ten Rishis created by Brahma, he was in fact created by that deity and was not the son of Maya, nor a prince of the family of the sun, as the heretical Gautama no doubt was I have not yet been able to trace these accounts to any written foundation, and still believe that there was only one Gautama, whom all sects claim. Mr Colebrooke indeed mentions that the heretic was merely called Gautama, as being descended from the orthodox person of that name but I do not know on what foundation he states this opinion, which is quite contrary to the genealogy of Sakya or the heretical Gautama given in the Sri Bhagwat. However that may be, Gautama, during his residence at Vagsar, was not free from trouble. His wife Ahalya was frail with one of the former Kings (Indras) of the Gods, who on this account became entirely deformed (*Mille cunnis muliebribus corpus undique investientibus*) and the frail wife was turned into stone, fragments of which are shown by the ignorant to this day These are lying under a large pipal tree, at a little distance inland from where her husband's dwelling stood One is a head, which I have no doubt belonged to an image, similar to those which are called Vasudeva in Behar, another is a flat stone with a large human face carved on it, the others are rude masses.

It is only the ignorant vulgar, as I have said, that attend to this absurdity the learned know that Rama chandra, when he visited the place, took compassion on Ahalya, and converted the stone to good flesh and blood At the same time this deity placed here a Lingga called Rameswar, which now stands in the outer fort, and is not more remarkable than the others, above mentioned. It must be observed that this place has now become much addicted to the worship of Rama, many Akharas or convents of his followers having been now established, but if this story has any sort of foundation, Rama was a worshipper of Siva, and the Yogis claim not only him, but his brother Lakshman, as two persons who were

lawgivers in their order, the strenuous supporters of the great God.

The pretension of Vagsar to have been the abode of Gautama and Ahalya, or to have been the scene of this miracle supposed to have been performed by Rama, by many of the learned in other places is altogether rejected. They allege on the authority of Valmiki, that, when Rama was going to Janakapur for his bride Sita, he came first indeed to Vagsar, where he killed Taraka, but he then went to Bisalapur, in the territory now called Bisara, on the north side of the Ganges, and which then belonged to a collateral branch of his illustrious family. It was on his way north from thence towards Janakapur, now in the dominions of the Gorkha Raja, that he came to the abode of Gautama, and restored Ahalya to her pristine form. This lady notwithstanding her frailty was joyfully received by the good man Gautama, and indeed it must be remarked that the other 4 most celebrated beauties of ancient times, Draupati, Kunti, Tara and Mandodori, were all frail, and one of them common; yet these five called the Panychakanya, or five virgins, are still every morning invoked by those who wish to procure a remission of sin; for setting their frailty aside, they possessed many excellent qualities, and rendered themselves very agreeable to several of the Gods.

The spiritual guide of Rama was Viswamitra, a person acknowledged by all to have been a muni, and a most holy Brahman, although he was son of Gadhi, a prince of the family of the moon, who has communicated his name to Gadhipur, now usually called Gazipur, where a small but very ancient looking fortress is shown as his abode. As that fortress is situated in Maha Kosala, the proper patrimony of the family of the sun, he must have been tributary to Rama, or at least to the family of that prince; but here we are entangled by another desperate anachronism. Kausuki, the sister of Viswamitra, although only a princess, had the honor of marrying Bhrigu, one of the ten Brahmans created by Brahma, and usually called the seven Rishis, although she herself was the 14th in descent from Atri, one of these ten personages. What is still worse, is that her son Jamadagni was father of the God Parasurama, who

by many thousand years preceded Rama Chandra, the pupil of her brother Viswamitra. However, these difficulties may be overcome, Viswamitra is said to have resided for some time at Vagsar, and Babu Gopal Saran, a Paramarka Rajput of uncommon learning, thinks that many heaps of rubbish which extend along the banks of the Ganges are to be attributed to this person, or to his father Gadhi, and he says that the traces of a fortress may still be distinguished, although only the southern side remains, the northern having been long ago swept away by the river He judiciously, and I think accurately pointed out several projecting eminences as remains of bastions, and particularly noticed one called Ram Chautara, where an image of that god and another of his wife Sita has been placed under a hut covered with tiles The heaps above alluded to consist nearly of earth and minute fragments of brick, bear every mark of the most remote antiquity and evidently have preceded the invention of the fables concerning Vyaghreswar and Vaman, as the places pointed out for their dwellings are upon the heaps.

Another work attributed jointly to Rama and Viswamitra is a narrow low roofed subterraneous passage called Patalpuri. Its mouth is covered by a hut, nor has any one ventured to proceed far, and as an infidel I was excluded. The Pandit of the survey went in about 25 feet, where there are images of Rama, Viswamitra and Hanuman certainly placed there much later than the time of those persons, although they usually have the credit of the work. Beyond this the declivity became too steep, nor do I believe that any one goes farther

The reason assigned for the coming of Rama is that Vagsar was then infested by Taraka, a female monster (Rakshasi), perhaps related to Ravana. She was put to death by the God, and the sage Viswamitra performed the ceremony called Yug, which is highly profitable to the sacred order

Although I cannot but agree with Gopal Saran, that the heaps of rubbish are the remains of a fort, I doubt very much indeed of their being so old as he thinks, and another opinion appears more probable. It was given by Ritu Raj Misr, the most learned Pandit in the district,

who says that the ruins belong to the abode of a certain Karusha or Karukh, an Asur or Daitya who was destroyed by Krishna, and whose name was communicated to the whole country between the Karmanasa and the Son, over which he governed.

There are annually five great assemblies at Vagsar in order to bathe in the Ganges, and to visit the holy places. One is in Kartik, when 5000 assemble; another is held in Magha, and is attended by an equal number; a third called Makar Tiluya and Khichri is celebrated on the last day of Paush, in honour chiefly of Rama, and about 10000 assemble; a fourth assembly, amounting usually to about 8000, is celebrated in the end of Chaitra; and the 5th, attended by an equal number, is called Pangchakrosi, and is celebrated in Agrahayan.

At Brahmapur is a Lingga called Brahmeswar, because the image is supposed to have been placed there by the God Brahma. It has very considerable reputation, and no less than 25000 people are stated usually to assemble on the Sivaratri. The priest was an old dotard, who had just sense enough to deny all knowledge of the person by whom the temple was built, and to attribute the whole to Brahma, although most people in the village remember perfectly the building. The temple is quite insignificant, but some old stones about the place show that there had formerly been another temple; whether however the Lingga, that is now the chief object of worship, was the original image, is quite uncertain. On the threshold of the door are carved the Lions rampant of Gautama, and near it is an old Ganesa, with another image so much defaced that nothing can be conjectured from what remains.

In most villages, there is a place for the worship of the Gramya devatas, which, as the Raja of Bhojpur justly observes, seems to be kept up by the fears of the women, who cannot be brought to abandon this superstition, although it is condemned by the Brahmans. The places most common here are those of Dumare Jini, but some are also dedicated to Samardhir Guriya and Ram Thakur. There are many monuments of Satis, but in this vicinity these are not considered as Gramya Devatas.

At old Bhojpur, where it is alleged, that Bhoja and his Grandson remained for some time, there is no trace of ancient times, but a few elevations are pointed out as the situation of different offices belonging to the prince, such as his elephant stables and the like. It is possible that buildings may have been carried away by the Ganges which once ran close by the town. New Bhojpur, which was long the residence of the Paramarka chiefs, after their return to this district seems to have been a large place, and ruins of brick extend a long way on the bank of the old channel of the river These ruins are now nearly levelled with the plain and may have belonged to the old city while the palace may have stood near where old Bhojpur does now and may have been swept away by the river while the Rajas, on their return, may have built on the ruins of the old city In fact the walls of their house are still pretty entire, although it was deserted by Pratapa Rudra, uncle in the 5th degree of ascent from the present Raja. He built Dumraong and Vagsar which became the respective abodes of his two nephews Mandhutri and Sujan, between whom the estate was divided. At new Bhojpur may be also traced the fort built at the same time with that of Patna, as has been already mentioned. Near it is an old mosque rather ruinous The fort has been long deserted

In this division are two old forts attributed to the Cheros. The one is called Lalgar, the other Lohasar dihi Both have been petty works In ploughing the latter, a Lingga was lately found

SECTION 4th.

Division Ekwari

This is a jurisdiction of a reasonable size, and tolerably compact, although the south end of Biloti projects with a curve into one of its sides. The office of police is placed at Ekwari, which would be tolerably convenient although not exactly centrical but, being a small place, the Darogah prefers Sahar In two of the Pergunnahs, which this division contains the judge usually refers petty suits to the investigation of an officer, who resides at Arrah. In the other pergunnah, he

refers them to the Kazi, but that person resides at Noubutpur in Behar, and in all his capacities acts by deputy. The Kazi of Nanaur resides, and performs the ceremonies of those who are rich. The Kazi of Pengwar resides near Arah, and acts entirely by deputy. These neglects seem to have rendered the people troublesome, and the weavers, the most numerous class of Moslems in these parts, insist either that the fees on marriages (3/4 R.) should be lowered, or that they should marry themselves. Several of them can read the Koran, and they understand just as much as the Kazi, that is, not a word.

Three Pirzadas descended of Miyan Shah Sherif, a saint of Sahar, admit such as incline into the order of Murids. They are poor.

Of the Hindus four parts are scorned by the sages, and 10 parts are under their guidance; but I am told that not above 100 persons have thought it worth while to inquire the name of the God to which their secret prayer is addressed, and without inquiry, the sage does not think it worth while to communicate the knowledge. Three of these ten parts have Brahmans for their (Guru) sages, and 3½ have the Dasanami Sanniyasis, and all these receive the form for worshipping either Siva or Devi, for the term Sakti is here unknown The Brahmans all reside; but no one has any eminent authority. There are about 50 houses of Dasanamis, no one of whom has been able to resist the temptations of the sex!

2½ of these ten parts of the Hindus adhere to Nanak, and have 10 small meetings.

1 part follows the Ramawats, but none of them reside.

The Kaviras have about 100 houses of followers, and 50 belong to Siva Narayan; but no instructor of either doctrine resides.

The soil of this division is in general light, and rather poor, so that without great pains bestowed on irrigation the crops will be scanty. This care has not been shown, and the country is in a wretched state. A great deal is overgrown with stunted woods, much has been lately deserted, and plantations of very little use occupy a large proportion, and are too extensive to be

ornamental. There are three brick houses, 1/16th houses consists of two stories, with mud walls, of which 600 may be tiled. A few Musahars live in round hovels, like bee-hives, with walls of hurdles The remaining habitations are mud walled huts, thatched with grass. The villages, except in being more miserable, resemble those of Arah.

Ekwari which ought to be the residence of the officers of police, has no market, but contains 100 houses of cultivators, Sahar, where these officers reside, contains about 500 houses and some manufactures Garini contains 250, Nagri, Sikarhata and Piro, 200 Baga contains 150, as do also Paona Barkagang, and Karat, Agango contains rather more than 100

At Sahar is a brick monument and mosque. The former is the tomb of Miyan Shah Sherif, and a few occasionally assemble to pray through the saint At Piur is the monument (Durgah) of Mikhdum Shah Mubaruk, built about 100 years ago, and provided with a slender endowment, subdivided among five attend ants (Mujawar) The whole division is considered as the property (Vulayet) of this saint on which account his servants attend at every landlord s office when the rents are collecting, and always procure somewhat.

The only place of worship among the Hindus and the only remain of antiquity worth notice, is called Deva Barnarak, or the place of Deva Barn, who is said on the spot to have been a Raja of the brazen age (Dwapar Yug), but his name, I am told by the Pandit of the survey is not to be found in legend. Deva Barnarak is usually called Deo Punarak and is situated about 10 miles west from Ekwari. The Raja is said to have lived at Baraong, about six miles north from the temple, but I am informed that the ruins of his abode contain nothing remarkable. The village of Deo Punarak is small, and belongs to a Moslem free of rent, on three sides it is surrounded by a wide canal a good deal obli terated, but which about the middle of November still contains much water The north side of the village is shut in by the temple, which is ruinous but has no appearance of being so old as pretended, although its various parts seem of very different ages, and some

parts may be of great antiquity and may have undergone various repairs and changes from different sects and persons. It occupies a square elevated terrace of considerable size, and surrounded by a wall of brick, and the plan No. 9, drawn without measurement, will serve to explain my meaning. East from the terrace is an old tank which may be 200 yards long by about 100 wide, from east to west. The gate (3) of the temple faces this tank, or is at the east side of the terrace. Before it, towards the south, is a column (1), the most curious remain about the temple: it is quadrangular at the capital and base, and octagonal in the centre. On the base are four figures so much sunk in the ground that I could not make out their form. On the centre are eight figures, which notwithstanding their number, are called the (Navagraha) nine planets, and in fact the usual figure of Rahu is very distinguishable, but Ketu is wanting. Perhaps we may from this infer that when this pillar was made, the planet Ketu had not been invented, although it is not impossible that the artist having only eight sides on his pillar, left out the unfortunate monster. On the capital are four figures; one riding on a winged person is called Krishna, a second riding on an elephant is called Indra, and a third riding on a buffalo is called Yama, the fourth is seated like the figures called Kuber in Gaya, and is here also called by that name. North from the gate has been a small detached shrine (2), which has fallen, and the image is lying on the ruins deprived of head and feet: it has represented a male in a standing posture, and with only two arms. The Pujari, a Brahman of Sakudwip, has given this no name, he is indeed very unusually sparing in his nomenclature, and worships several that are still anonymous. In this he has shown prudence, as in the attempts which he has made at a new nomenclature, he has not been very successful. The gate (3) has been a projecting building, through which you pass to the front of the chief shrine (4). This has not been large, and the porch before it (5) has been supported by only four columns, but these are more ornamented than is usual in Behar; the roof has fallen, and among the ruins are several images and fragments, said to have been mutilated

by Kasam Aly I observed four or five fragments of what is called Vasudeva in Behar, three of the kind called there Hargaori, and two Ganesas these five the Pujari oils, and calls by the same names. The arch which supported the roof of the shrine is still entire, but most of the pyramid has fallen. The image is called the sun, but more resembles Vasudeva, and has no horses, the emblems of the great luminary North from the above has been another pyramidal shrine (6), nearly as large, but it never has had a porch The image is called Kumari, a goddess but it is a male of a natural shape, standing with a flower in each hand, and a crown on his head. On the throne are some animals, which may have probably been intended to represent horses, and this figure therefore has more resemblance to the sun, than that to which the priest has given the name. East from the last mentioned old shrine, and south from the former, are two that are much smaller (7 & 8), have every appearance of being much more modern, and resemble somewhat a lantern in shape one (7) contains a female image of a natural shape, and in a standing posture the other (8) contains an image resembling those which in Gaya are called Hargauri. The priest gives neither a name, but he makes offerings to both and to the latter especially at marriages. South also from the great shrine is a small one (9) very ruinous, but not unroofed it contains a Siva Lingga, at present the chief object of worship About 300 votaries assemble on the festival of the deity At the south-east corner of the terrace has been a small chamber (10), now unroofed but it contains several images. One resembles Hargauri, but a child in place of a lion is placed at the feet of the female , while the male as usual, is attended by a bull Another is Ganesa a third, called Bhawani by the priest is a fat male like the Kuber of Gaya. He calls by the same name a female with four arms seated on a lion A fifth represents one of the hideous empty bellied monsters pretty common in Behar, such as the Jaradeva of Rajagriha this is seated on a human carcass, and has four arms. I suspect, that what in the account of Behar I have considered armour is intended to represent bones, and that these monsters are intended for

skeletons, and the arms and head of this image have somewhat more that appearance than those usual in Behar: the priest calls it Kangkali. It must be observed, that at the Thanah, the best informed people attributed this temple to Kumardhir Sa, a Paramaika Rajput, who lived at Baraong about 150 years ago; and I think it probable that he may have given the wholesome repair, and built the two small shrines that resemble lanterns; (7 and 8) but the other parts are evidently of much greater antiquity. From the above account of the images it may be readily concluded that most of them belonged to the Cheros; but the pillar is not like any of their works, and may be older, although it has some resemblance to the works of the Siviras, by whom the Cheros were finally overcome. The conformity is however far from complete.

Between Deo Punarak and Ekwari, about 7 miles from the latter, is a considerable elevation of earth, which is called Panwari and attributed to the Cheros, and this serves to confirm my opinion of Deva Barnarak being chiefly a work of that people.

Most villages have a (sthan) place for the worship of Guriya as their tutelar deity, some however belong to Balabhadra, Talavir, Dhawalavir, Kayaluvir, Chaktiya and Samardhir. The Brahmans will not acknowledge the authority of these deities, but send offerings by the hands of Goyalas, or other low persons.

SECTION 5th.

Division Karangja

This jurisdiction is long and narrow, but in other respects tolerably compact and of a reasonable size. The place that has been selected for the residence of the officers of police is a small village at one of its ends, but the Darogah most usually resides at Dhangangi (Dungi R.) near the middle of one of its sides, which is no doubt the more convenient place, although Suryapura would have been still a more suitable situation. One of the two Kazis resides at Patna and acts by deputy, but the deputy can attest deeds and will not condescend to marry the poor, for which purpose he has appointed Nikakhanis. The other Kazi resides here, but there

being very few Moslems in his jurisdiction, it is supposed that he does not make above 5 rupees a year Such a person it must be evident cannot be safely trusted with judicial investigation.

No Pirzada resides

A fourth part of all the Hindus are rejected by the sages as unworthy of instruction.

The secret prayer of four sixteenths is supposed to be addressed to Siva, and of three-sixteenths to the Goddess (Devi) his spouse, but this is very uncertain, as few or none take the trouble to inquire. Of these seven-sixteenths four are under the guidance of Brahmans and three under that of the Dasanamis. Part of the Brahmans reside, part do not, and the influence of Ritu Raj Misr of Vagsar is considerable. The principal convent (Math) of the Sanryasis at Sengjholi contains 20 members, but their Mahant having died ten years ago, they are so poor that they have been unable to defray the expense of another, and are under the direction of an inferior chief called Karvari At Karangja is a convent containing ten or twelve mendicants under a Mahunt, and at Barsha is a third which seems to be thriving There are ten other inferior houses (Marais) occupied by men who have forsaken carnal delight (Nihangga) and twenty houses of those who indulge in matrimony, and all are called sages.

Nanak has one-sixteenth of the Hindus as followers They have a meeting at Dinara under an unmarried person subject to Jagadispur

Four sixteenths of all the Hindus are of the sect of Vishnu, none of the sages reside. They chiefly come from Vagsur, where, as I have said, there are no less than 40 houses

There are a few of the Kavir pangthi but no instructor resides.

A sect established here some years ago by a certain Dariyadas has about 20 houses of followers in this division. The chief priest resides at Dharkundha, where he has 101 bighas of this country measure, which it is said he received free of rent from Kasem Aly The abode of this priest is called a throne (Tukht) I suspect from what he says, that the number of his

followers is more than above stated by the officers of police.

The western part of this division consists chiefly of a rich clay, while its eastern end is rather poor and sandy, both are very much neglected, and a large proportion is occupied by stunted woods, or having been recently deserted, is only overgrown with long coarse grass. The plantations are vastly too numerous either for use or ornament.

This division has five houses of brick, two of them at Suryapura, belonging to the family of the old Kanungoes, are very large; but owing to the usual want of windows, look exceedingly dismal, and are the very reverse in every respect of what good taste would dictate. There are also 50 mud-walled houses of two storeys, all covered with tiles. All the huts have mud-walls, one-sixteenth covered with tiles, fifteen-sixteenths thatched with grass.

Karangja, where the office of police has been placed, is a small market place (hat) with only 70 houses.

Koyat is the largest town in this division, and contains 500 houses; Suryapura and Sivagunj, which are contiguous, contain 200, and Dayot contains about the same number; Dhangangi contains somewhat less; and Ghosiya has 150. The Moslems have no place of worship at all remarkable, and the only one among the Hindus is the temple of Dakshina Bhawani or Goddess of the south, about two miles east from Karangja. The image is said to have manifested itself to a Sakadwipi Brahman, named Ganggadhar Pandit, and his descendants who enjoy the priesthood have multiplied to about one hundred families which occupy the village Bhaloni situated at some distance from the temple. This is surrounded by a forest of considerable extent, to cut which is held sacrilege except so much as is required by the pilgrims for dressing their food. The priests attend in turns to perform the daily ceremonies, and the one in attendance has a hut near the temple for an abode, there being no other house near the place. These persons give very different accounts concerning the time when the deity manifested herself to their ancestor. One who came to me at Suryapura, while I was taking an account of the division, and who

was esteemed one of the most intelligent persons in the vicinity informed me that the event happened a hundred generations ago, but this he reckons only a thousand years The priest whom I found officiating at the temple gave only ten generations and these are most easily reconciled with the appearance of the temple, which is said to have been built by Ganggadhar and is still in good repair The whole fabric consists of a square area of no great size and surrounded by a wall of brick. Within this are three small shrines of brick without porches, and covered by domes in the Muhammedan style of architecture. The largest contains the image of the Goddess, who is said to be the same with the Kali of Calcutta, but it is acknowledged that the form is quite different. The shrine was so dark that the image was invisible, but it is said to be an image with eight arms, and not a painting like the celebrated deity of Calcutta. The shrine next in size contains a Lingga, and at each side of the door is an image so much defaced that no conjecture can be made concerning what it was The third shrine contains what is called Bhairav, but it is evidently a Buddha seated as usual. On a small platform at a corner of the area is a fragment of an image called Sita which seems to me to have been one of the female attendants that are placed beside the images which in Behar are called Vasudeva Near this is built into the wall a row of small images carved on one stone and seemingly the same with the groups which in Behar are called the Ashta Saktis, but it is a good deal defaced, and the priests gave the figures quite different names and with more judgment than is used in Behar, for one of the figures, which is evidently a male he called Bhairav, while in Behar it is called a Goddess (Sakti) Near the temple have been dug two tanks. The one in front is very recent. The other further back is old, and is nearly choked. There are also what are called four Kunds at each of which the pilgrims make offerings. These have been small tanks, that have been in a great measure obliterated The officiating priest said that on his ancestor s arrival these Kunds were all that was to be seen in the forest, until the image of the Goddess manifested itself In digging into one of the Kunds the

other images have been found, and he supposes not improbably, that it contains many more. On the west side of this Kund I observed some stones placed in a row, like the foundation of a building, and presume that the place has been the situation of an old temple which had been destroyed by some people who considered the worship heterodox, and threw the images into the tank. From the appearance of the images, I suppose it to have been a work of the Cheros. The sage, to whom the Goddess manifested her image, took advantage of the reverence which the neighbouring peasants retained for the place, and has procured a subsistence for a numerous progeny, although they have no endowment in land. Had the family contented itself with a reasonable multiplication, it might have been affluent; for the great assembly (Mela) of pilgrims lasts from the 1st to the 10th of the lunar month Chaitra, and during that period from ten to twenty-five thousand people make offerings, the number varying much in different years. Many people here cut off their hair as an offering to the Goddess, having vowed to do so when in danger. Besides this grand occasion, when the number of sacrifices are very great, at all seasons there are occasional votaries and many sacrfices of goats and buffaloes.

In almost every village there is a place (sthan) for the worship of the Gramya devata. Those in request are Guriya, Ram, Thakur, Samardhir, Talavir, Kumar, Karuvir, Chauva, Parihar and Churihar. There are very numerous monuments of the unfortunate Satis; but they are not reckoned Gramya devatas, although all persons of their own family make them offerings.

About seven miles north from Suryapura is a remain of antiquity, an elevated place of about a quarter mile square. There are no traces of fortification and the surface rises into various irregular heaps, without symmetry of form, and of various elevations. It seems to consist chiefly of bricks, the broken fragments of which are thickly scattered on the surface, and to a considerable distance round. In one place I could trace the walls of some small chambers on a level with the surface, and by digging many would be probably found entire, at least for some part of their height. I saw no stones

except one broken image and the people said that they had never seen any other The image has been quite defaced, a part only of the loins and thighs remaining so that it can only be seen that it was somewhat of the human form, but less than nature. On the east side of the mound has been a tank, extending the whole length, but nearly chocked It is called merely the tank (Bukhar) The people of a small village situated on the mound, as well as all the neighbours call the ruin Taran, and say that it was the abode of a Chero Raja named Phudi Chandra, who before he came to it resided at Deo, twelve or fourteen miles south east.

On going to Deo, or Deva Markanda, I found no traces of a house or palace, but some old temples which were indeed attributed to the Chero Phudi Chandra, and from an inscription at the place, as I have already mentioned, this is fully confirmed so far as relates to the name. The temple at Deo has been a small pyramidical shrine, with a porch in front, and placed on a terrace of no great extent, all built of brick. The terrace partly by decay partly by the fall of the buildings has become a mere heap, on the surface of which are three or four Linggas, one of which is adorned with four heads On the south west corner has been a very small temple of Siva, of which only a part of the walls remain, but the image continues in its place. The chief temple was in the centre. The walls of the porch remain in part, but the roof is gone. In it leaning against the wall is a stone which contains the inscription (Drawings No 2) which I have above mentioned The characters are rudely cut and a good deal worn but are still distinct enough. All the upper part of the shrine has fallen and the arch has given way, but the bricks and mortar still exclude the rain The throne, although much decayed still remains, and is pretty large. It has probably supported a large image that has been removed while some small images, which probably were about the temple as ornaments have been placed in its stead One is Ganesa, two seem to have been like the Yasudevas of Gaya, and one is like what in that district is usually called Surya. The door of the shrine has been of stone, very much and not

inelegantly carved. The lintel is lying in the porch and in the centre, in place of the Ganesa usual in such situations in the temples of the orthodox, has a female seated like a Buddha. The two sides of the door are not at all alike, and therefore in all probability have been taken from some older building. About 100 yards north from this temple is another small and more entire building of brick, which contains an immense Lingga, with a human face carved on one side of the phallus. This is called Gauri Sangkar. About half a mile farther north is another small square brick building without a roof, and said to be quite modern, of which it has every appearance. It contains an image called the Goddess (Devi), but which represents a male with four arms, having a female seated on his knee, as usual in Behar, and has probably been taken from the temple attributed to Phudi Chandra. I have no doubt therefore that Jaran has been the abode of that personage, and that this has been merely a temple. Jaran is by far the largest ruin in this district attributed to the Cheros, and in Behar it was said that the kings had three chief abodes, one at Kabar, one in Ramgar and one in Shahabad ; but Jaran does not seem fitted by its size for the residence of the prince who occupied Kabar and Buddha Gaya, and probably was merely the residence of the chief of the Cheros in this district, after they had become tributary to the kings of Magadha who resided at and near the city of Bihar, as must have been the case with Phudi Chandra.

SECTION 6.

Division of Baraong

This is a jurisdiction in many respects similar to the last. It is as long, but still narrower. The office of police is near its middle with respect to length, but close to the boundary of Shahusram. The Kazi resides at Shahusram, so that the parties after having gone to Arah, to lay any complaint before the judge, must proceed to Shahusram to have the matter investigated, after which they are referred back to the judge for his decision. The Kazi has appointed deputies to marry low persons, but has appointed none to act as a notary nor to investigate causes referred to him by the judge.

No Pirzada resides.

One fourth of all the Hindus are rejected as impure by the sages.

Five thirty seconds are supposed to worship the Goddess as their favourite deity, and fourteen thirty seconds to prefer Siva. Of these twelve thirty seconds follow the Brahmans and seven thirty seconds the Dasu nami Sannyasis. Many of the sages of the former description are vagrants and none possesses great authority At Bamni is a rich convent of the Sannyasis The chief, who is a *Mahant*, has purchased two manors (*Mauzas*) that are assessed, and farms the rents of a third. There is another convent under a Mahant at Satoya. In both these there may be ten or twelve mendicants, who pretend to have relinquished the world, and its vain pleasures, and both depend on a convent in Karangja. Three men of similar professions and ten who have fallen under the temptation of marriage, live in the smaller houses called Marais, and all act as sages.

Nanak has in this division only three thirty second parts of the Hindus, but these have three meetings, all dependent on Jagadispur One of them at Kochas is pretty considerable.

Four thirty second parts of the Hindus adhere to the sect of Vishnu and are chiefly under the guidance of the Ramawats. No sage that teaches the worship of Vishnu in any of its forms resides

There are a few who follow the new routes to heaven that were pointed out by Kavir and Dariyadas. The former have two spiritual guides who reside at Naukha, the latter has only one instructor'

Like Karangja the eastern part of this division, is rather poor and sandy, but the western part is mostly rich clay The whole is better cultivated, and contains scarcely any woods The central parts near Naukha are rather neglected, having not yet recovered from the desolation occasioned by the wars between Kasem Aly and the Paramarkas The face of the country in the middle parts of this division is finely diversified by some small rocks that project from the plain near Naukha. The space which they occupy, is altogether inconsider able, nor is their elevation great, but their rugged sterility

is a fine contrast to the fertility of the plain, which comes to their roots, and the excellent materials which they afford for building would be of great value, were the country in a state of civilization, that admitted of the people being decently lodged; but such has never been the case. The western parts are not only by far the richest by nature; but are the best occupied, nor is much wasted there on useless plantations. There are, however, abundance of mangoes for use, but an addition of palms would contribute much to increase the beauty of the prospect.

At Naukha is a large rude castle of mud and brick, which belonged to Pahelwan Singha, the Paramarka chief, whose violence brought on the desolation of the country; and it is still occupied by his descendants, although mismanagement has very much reduced their estates. Although large, it is anything but an ornament to the country. There is only one other house of brick in the division. One hundred and twenty houses have mud walls and two stories, 100 of them are thatched, and 20 covered with tiles. All the huts have mud walls, 100 are tiled. All the others are thatched chiefly with grass, a very few only with stubble. The villages here are more ornamental than in the northern parts of the district, as many of them have small mud castles still occupied.

Baraong, where the officers of police reside, is a poor place, without any market, and contains only 30 houses; Naukha has 400; Harichar and Nasirygunj, which join, contain 300 houses, Barari, Kochas, and Rajput, 200 each, and Baghni and Balgang have each 100. Neither Hindus nor Moslems have any place of worship in the least remarkable.

Most villages have at least one (sthan) place, and some have three or four dedicated to what are called the Gramya devatas. Guriya is the most common and he is also called peculiarly Dihuwar or the God of villages; but there are also Sitala, Kumar, Subhan, Chauva, Karuvir, Samardhir, Udaya Rai, Bhimal, and Barahaj. The monuments of the satis are exceedingly numerous. Both these monuments and the sthans of the Gramya devatas are here called Sira, but the Satis are not considered

as Gramya devatas and receive no offerings but from the women of the families to which they belonged.

The only remains of antiquity that I saw, or concerning which I heard are the lower parts of seven broken images that are placed under a tree at Yakshini, about a mile east from Baraong They are an object of worship and called Jagadamba. So far as I can judge from the position of the legs, and from some remains of a very prominent belly, they seem to have resembled the images which in Behar are called Kuber The people say that they were destroyed by an army of Danu These Danus are infidels armed with bows who have done much injury to the Gods

SECTION 7th.

Division of Shahasram

Exclusive of the hills which contain a very few inhabitants this is a small jurisdiction, rather shorter and still narrower than Karangja. The officers of police are situated near the centre of the level country and the hills are of little importance. The recesses in their sides occasionally indeed afford shelter to rogues and some of the recesses belonging to this division, on the various branches of the Durgawati river, are very far removed from the inspection of the officers at Shahasram, but a small guard placed at the mouth would entirely prevent such a resort.

The Kazi of this place has a very extensive jurisdiction, including the whole of this division with those of Baraong and Silothu, and as he tries no petty causes except such as are referred to him by the Judge, and as these parts are at a great distance from the seat of justice, the inconvenience is more severely felt than in the northern parts of the district and the complaints on account of want of redress more numerous The Kazi, Churagh Aly is the most respectable person holding this office that I have seen in this district. He is a decent well behaved man said to be well versed in Persian literature, and not ignorant of Arabic science. His brother acts as deputy for a part of his jurisdiction, and has the power of attesting deeds Four families act as Pirzadas. I did not see any of them but I was there in the time of

the Muhurum, when the Pirzadas are expected to be uncommonly strict, and to shun infidels; and the chief of them sent several very civil messages. One of them gains his subsistence chiefly by travelling in the province of Banaras.

Of the Hindus seven-twelfths receive no instruction from the sage.

Two-twelfths pray in secret to the Goddess, and one forty-eighth part to her lord Siva. Of these two portions one-ninth part have sages of the sacred order, and eight-ninths adhere to the Dasanami Sannyasis, most of whom are vagrants from Budha Gaya. On the ruins of the house where Sher Shah was born (Selimpur) and near which his son died, about a mile north from Shahasram, a small math has been built, but the Mahant has procured few pupils, and lives chiefly by an image of Hanuman. Another Dasanami who lives chiefly by an image of Faruchandi, is the only other resident.

Five twenty-fourths of all the Hindus adhere to Nanak, and a few of these are of the Khalisha or militant sect. These have two meetings at Shahasram, but reject all instruction, being guided by assemblies like the Quakers. The Kholasas, although by far the most numerous, have only one meeting, and acknowledge the authority of a spiritual guide, who has 100 bigahs of land, but is not a Mahant.

Although the Kavir Pangthi has only 200 families of adherents, two sages belong to it. Rakath of Alemgunj, although he has only six bighas free of rent, has a large brick house, eight ploughs, and a herd of buffaloes.

Khosal resides at Shahasram.

The sect of Vishnu has very few followers and no spiritual guide resides.

The level country of this division is exceedingly beautiful, as the hills are everywhere in full view, rugged and perpendicular towards the summit, and finely wooded towards the bottom, while the plain is very fully occupied, and the plantations are sufficient for variety, but not so numerous as to satiate the eye. They are besides diversified with many palms. Near Shahasram also the tombs of Sher Shah's family add much to the beauty of the view. The approach indeed to this town from the

north is uncommonly fine. The appearance of the table land in the southern part of the district, and of the recesses in its side, have been sufficiently described in the account of the hills and rivers. One hundred and twenty five houses are brick and stone, 25 having their roofs terraced with plaster, while 100 are covered with tiles, 500 houses have two storeys and mud walls, and are covered with tiles. All the huts have mud walls, 3000 are roofed with tiles the remainder with grass. Shahasram is a considerable country town, estimated by the Darogah to contain about 3600 houses, very few of which are thatched, and some of bricks or stone are pretty large. It is not much short of a mile in diameter each way, and is pretty closely built, on which account, and from the quantity of grain said to be consumed in it, I suspect, that the Darogah has underrated the number of houses A few of the streets are tolerably wide that is two carts might with some difficulty pass, and they are very rudely paved with stone. Some people keep the fronts of their houses, and the street opposite to them tolerably clean, but this is of very little avail, as more than two or three such people seldom live together, and their neighbours are involved in every species of nastiness Most of the passages are as usual narrow crooked lanes. Besides the officers of Police Shahasram is the residence of a Tahasildar who receives the revenue of the vicinity for the Collector of Arah. Except a public bath, the keeper of which has an allowance from the Comp, all the public works have become ruinous, and I shall have occasion to return to them, when I treat of the antiquities Besides Shahasram there are in this division the following small towns Darihat and Raypurchor, each containing 250 houses Jamuhar Puhelyjah, Vangk, Muradabad, Chanari, and Alempur, each containing 200 Dhaodangr, containing 150, Khuremabad, about 185 and Akuri, 100 The chief place of Moslem worship is of a holy martyr named Chundun who accompanied Mahmud of Ghizni, and was slain by the ungrateful infidels in the pious act of compelling them to receive a place in paradise. It is alleged that this prince, so zealous for the propagation of the faith, had in his army a number of saints, who led on the battalions, and

several of them of course obtained martyrdom, and all are called Chundun. Although the whole story is much more agreeable to our Western ideas of probability than the Hindu story of Shahasram, the saints being buried in what is called his tomb, is rather apocryphal; for the Hindus enjoyed a respite of almost two centuries after the time of Mahmud, nor during that period is it probable, that any of these worthies would have a tomb erected to his memory, so that on the return of the faith. ful, nothing but a miracle would point out where the saint lay. The tomb is situated on the hill east from Shahasram, and the descendants of the first keeper (Mujawar) enjoys a whole manor (Mauza) free of taxes, and have multiplied to 25 families. The tomb may be visited by 200 pilgrims in the year. Near the tomb of Sher Shah many Fakirs have places, which they call the tombs of saints, on the strength of which they beg, and offerings are occasionally made to about ten of these saints. The most remarkable place of Hindu worship is the cave called Gupta Varanasi, *vulgo* Gupat Banaras, which shall be described afterwards in the account of the natural productions. I shall here confine myself to what relates to the worship. There was a certain Asur named properly Brika, but commonly called Bhasmakhya because, being a very earnest worshipper of Siva, that God had somewhat rashly given him the power of reducing to ashes any person on whom he placed his hands Narad, one of the seven principal Brahmans called Rishis, very maliciously as we should conceive, told the monster that Siva had deceived him and advised him to try the power of his hand on the head of the God. On this Brika followed Siva for a long time and if he could have laid hands on the God, would no doubt have reduced him to ashes. Siva, called also Varanasi, was therefore glad to conceal himself in this cave until Vishnu said to the Asur, " If you doubt the truth of the boon, which Siva says he granted, why don't you put your hand on your own head and try?" The oaf did so and was immediately reduced to ashes. In the cave there are numerous stalactites, and some of them, which have been formed on the floor, have a strong resemblance to the phallus of a Lingga. All are considered as images

of various Gods, and one in particular, as representing Varanasi, is the peculiar object of veneration The chief of a neighbouring tribe of Kharawars, for the cave is situated in a deep recess among the mountains occupied by that people, seems to have the property of the cave and receives a trifle from every votary Being an impure fellow, he reconciles the matter to the conscience of the scrupulous by saying that he acts merely as collector for a Dasanami Sannyasi, who is his spiritual guide but so far as I can learn, he never allows the Sannyasi to appear, and I am told that this priest is clamorous on the subject. On the (Sivaratri) festival of the God 5000 pilgrims usually assemble, and during the whole of spring occasional offerings are made.

In the account of the rivers I have described the Kunds or pools in the Kudura river, near where it falls from the tableland into a recess on the level with the plain. In the rainy season about 3000 people assemble at these pools to bathe, and those of the sect of Nanah are said to be peculiarly addicted to this worship Near Majar Kund is a small square rude building covered with a dome, said to have been erected by these people. It contains no image but a lump of mud is placed against the wall opposite to the door and is no doubt considered as the emblem of some deity

In a narrow passage, which separates the northern end of the hills from the great mass, and through which the road leads from Shahasram to Rautasgar, is a place where Tara Chandi is worshipped The image is carved on a ledge of rock, and is small and so besmeared with oil and red lead that I am not sure of its form. It seems however to represent a woman sitting on a man's knee, but not in the form usual in Behar, which is called Hargauri. Adjacent to the image a cavity in the rock has been enlarged, by one or two pillars in front supporting a roof, so as to form a shed to which the priest and a man who sells offerings and refreshments for votaries and passengers daily repair A few assemble here in Sravan, but the chief profit arises from passengers, who are very numerous, and all who can afford give something The priest is a Sannyasi. Above the shed the Moslems have erected a small mosque in order to show

the triumph of the faith; but it is quite neglected. The image is usually attributed to the Cheros, and many small heaps between the place and Shahasram are said to be ruins of buildings erected by the same people; but a long inscription, carved on the rock within the shed, refers to Vijayachandra, King of Kanoj as has been fully explained in the general historical notices.

The name of the town (Saseram, R.) is very variously written Shahusram, Shahasram and Sasraong, nor is the derivation very clear. The first orthography is that used by the chief officer of police, a very well-informed man; but the derivation given is very far-fetched. It signifies 1000 toys or play things, because a certain Asur, who lived here had 1000 arms, in each of which he held a different toy. In Indian history such is considered as so ordinary a kind of event that it has not been thought worth while to record the Asur's name.

Shahasram seems to have early become a Muhammedan town, and Huseyn Khan, a Pathan, who from his warlike manners was styled Sur, lived there about the time that the Mogul Babar usurped the government of India. The ruins of his house would seem from the size to show, that he was a person of respectable though private rank. His son Sher became Emperor of India. In the middle of the town the son piously erected to his father's memory a very large monument, which is pretty entire; but I must say that I visited it with disgust and shame. The Tahsildar, or agent of the Collector, a respectable Muhammedan, had built his house close to a mosque, which was adjacent to the tomb, kept this place of worship clean, and employed a person to perform the service, while the tomb, although neglected, and allowed to fall a prey to the wild fig trees, suffered no other injury nor pollution, all intruders being excluded by an excellent wall. On the arrival of a military detachment the place was lately seized as a depot, and had this been confined to the tomb, which was abundantly large, and had it been done with decency, there would have been little room for complaint. The insult offered to the deed might have been compensated by eradicating the trees, and by giving new doors and other essential repairs in a becoming manner; but the mosque, in which worship is still per

formed, was filled with grain, and the tumult of porters, carriers and clerks resounds through the sacred place. The tomb has been made the receptacle for fire-wood, pots and such like worthless articles, to secure which the doors of the hall containing the grave have been built up with clay, and the arches of one side of the surrounding gallery have been filled up in a similar manner to serve as accommodation for the keepers while not one fig tree has been eradicated, nor the slightest repair given The style of this monument is exactly similar to that of the son, which will be fully described and illustrated by drawings, and these may serve for both. I shall only here mention the differences The tomb of Huseyn Khan, in place of being surrounded by a tank, stands in a large area, enclosed by a lofty wall of cut stone, in the eastern face of which is a large gate and in the western the mosque, which also is built of stone. The tomb is not so large as that of the king, but like it consists of a lofty octagonal hall surrounded by an arcade of three Gothic arches on each side, and surmounted by a large dome. The whole of the arcade, outside and in, although built of cut stone, would appear to have been covered with plaster, very minutely ornamented, and containing a vast extent of pious sentences The roof of the arcade has no cupolas at the corners, but each side is covered by three small domes, rising above the balustrade. In the second story there are no windows, but at each of the angles its roof has cupola as in the tomb of the son. The great dome springs immediately from this roof and is not supported by a third octagonal story, such as appears in the drawing (plate 2) of the son's monument. The summit is crowned by an ornament of various mouldings, and not by a cupola.

The monument of Sher Shah is situated at the west end off Shahasram in a large tank, of which a plan, not absolutely correct, but sufficient to give a clear idea of the description, is given in the 10th drawing The earth taken out of the tank has as usual, been thrown into large unseemly banks A A A A A at a considerable distance from the edge of the tank These banks have always been ugly, but had they been planted, they might have added much to the grandeur of the place. Further, had the

areas B B B B between the tank and a low wall which surrounds the banks on the inside, been in proper keeping and adorned with shady walks and appropriate buildings the design would have been complete. Originally it may have been so; but I suspect that then the only building on these areas was a square hall covered by a dome (C), which has four doors. This hall, through which was the entrance to the bridge leading into the tomb, has been to the last degree clumsy. At present not only these above-mentioned areas, but the rugged naked banks by which they are surrounded, have been deformed by tombs of all shapes, sizes, kinds and materials, scattered quite irregularly, and in all stages of neglect and decay. On the west-end there is also an Idgah, which is white-washed, and still frequented by the pious; and on the south side there is a ruinous mosque, where Namaz is however occasionally performed. Near this the area contains a village swarming with squalid and importunate Fakirs. I believe, that originally there was an entry into these areas through each corner of the bank, at any rate there are now irregular gaps at these places, but the principal entry seems to have been from the west, where there is a wide gap in the mound shut up by a stone gate (D) of plain workmanship but considerable size, and in a taste not unsuitable for the approach to a tomb. The banks have suffered considerably, not only from the buildings erected upon them, as above-mentioned, but a great part of that next the town has been carried away to construct the mud walls of houses, an operation that is still going forward. The stair, which slopes down the sides of the tank, has consisted of five or six monstrous misshapen steps, in most parts totally broken, but enough remains to show that they never have been well cut nor built, and they are out of all reach of convenient dimension; otherwise this part of the work would have been very grand and beautiful. From the north side of the stair a bridge (F) led into the island, on which the tomb stands; but, luckily for the monument, the bridge has fallen; so that access is difficult, nor can the materials be conveyed away for building. The only access now is by a raft made of earthen pots, and this is only constructed when strangers from

curiosity visit the place. The water of the tank is very dirty, owing to all manner of men and beasts frequenting it to wash themselves and clothes. Were it not for this, I believe it would be clean and good. As it is, all classes use it both for drink and culinary purposes, the natives, in respect to water, being the dirtiest people on earth. Unlike our Brahmans of Calcutta, who reject the water of the Laldighi tank, because dug by infidels, I observed those of Shahsram performing their mummeries on the stairs, as quietly as if it had been dug by Krishna, and most contentedly and piously sipping the puddle that had soaked through the infidels' graves.

The elevation of the island on which the grave is built is given in the 11th drawing, and in the 12th is a plan of it on rather a larger scale than that given in No 10, and these will give a sufficient idea of the general structure of the building

The island rises for some way with very rude steps, above which is a terrace (1, 1, 1, 1) faced with stone, 30 feet higher than the present level of the water and surmounted by battlements 6 feet high. This terrace, it must be observed, is placed obliquely on the island, as will appear from the plans. I cannot assign any reason for the circumstance, which injures considerably the whole appearance of the place. I at one time thought that it might have been done with a view of turning the niche for prayer (2) towards Mecca, but it will be observed, that the obliquity turns this to the southward in place of to the northward of east, which it should have done to have turned the niche towards the holy city

The four octagonal buildings (3, 3 3, 3,) at the corners of the terrace, viewed from the outside, are very heavy Within they form neat airy apartments, ruined by having had their floors raised in the vain search of treasure. The eight little balconies (4, 4, 4 4, 4, 4, 4, 4,) covered by cupolas, project from an equal number of doors in the parapet wall, are each supported by four brackets, and such are the most common ornament in native buildings. They are most commonly used as seats to command a view of what passes without the dens, where the natives of rank are immured. These

cupolas, as most usual, are supported by four columns. The tomb itself (5) consists of a great hall (6) surrounded by an arcade froming a gallery (7). Each side of the octagon has, in front, three Gothic arches (No. 11 *a*), the separate drawing of one of which will give a sufficient idea of their structure. The roof of each side of this gallery, consisting of three alcoves, is supported by four Gothic arches, above which and the alcoves is a level terrace forming the first stage of the building. The total height of this first stage is about 35 feet 8 inches, including 18 inches for the basement under the arches, and 6 feet 4 inches for a very heavy balustrade and parapet, that rise above the level of the roof. Under this balustrade is, as usual in native buildings, a cornice of slabs sloping downwards, and supported by brackets(9). The terrace on the roof of this first stage is 15 feet wide, and at each corner has a small cupola supported by six rude columns of five sides. The floors of these cupolas, being 18 inches above the terrace, interrupt the walk, which would be otherwise very grand, although the balustrade is too high; but the openings in it afford noble views of the country. Above this terrace the outside of the building rises in a second octagonal stage about 25 feet high, reckoning from the terrrace of the first stage to that of the second stage. This second stage consists of a plain wall with a small cornice, surmounted by a low parapet. At each angle, and in the middle of each side, is a small window, the outside view of one of which is given at d, drawing 11. This terrace, including the parapet, is 9 feet 10 inches wide, and has at each corner a cupola similar to those below; but two of them (11) are disfigured by having to one side projections of four pillars to support a roof that covers a small door, by which the stair turns upon the terrace. These stairs are altogether wretched. Those for ascending the first story begin from the sides of two of the doors, which lead from the gallery into the central hall, and ascend in the thikness of the wall to two of the windows. Those leading up the second story begin in two other windows, and ascend in the same manner, but turn upon the second terrace by two small doors. They are narrow, steep, dark, and rough,

Why they were not made to open into one of the cupolas it would be difficult to say, unless we suppose that the workmen wanted skill to form the necessary calculations.

Above this second stage the outside of the building rises perpendicularly with a third stage of 16 sides, and 11 feet high. This has a small cornice, and a kind of false balustrade, from which the dome rises, and is nearly hemispherical On its summit is a small cupola supported by four pillars.

Toproceed to the interior of the building which at the base is an octagon of 54 feet the side, thethic kness of the outer wall is 6 feet, and the gallery is 10 feet wide. Each of the inner sides of the gallery is divided into three, by an equal number of arches In the central arch of seven of the sides is a door, represented at drawing No 11 *b* which will give a sufficient idea of the style of this part of the building In the two lateral arches of these seven sides, and in all the three of the sides farthest west, are only simple niches.

The inner wall bounding the central hall, at the ground is 15 feet thick, and on the inside forms an octagon 41 feet 4 inches a side. The seven doors in the seven sides as seen from within are represented in the drawing No 11 *c* The side farthest west is the place for prayer, marked by a niche a good deal carved and surrounded by pious sentences. In the centre of it is written Allah, the revered name of God which stands alone in many other places of the buildings

Ths great hall ascends, as a very plain octagon for about 27 feet, that is to the level of the terrace above the first stage on the outside of the building There it has a small rude cornice, and divides into 16 sides, in each of which is one of the windows 6½ feet high, 4 feet wide, and shut with fret work in stone, as represented in drawing No 11 *e* The wall ascends with 16 sides for about 25 feet, when by rude mouldings it is subdivided into 32, and ascends thus 11 feet farther, when the dome commences In the centre of the dome and from each of the three alcoves in each side of the gallery are remains of chains from whence probably lamps were hung

The grave of the king lies in the centre of the hall opposite to the niche for prayer, with the right hand

towards the sacred city. The grave is raised about six inches from the floor, and like it consists of plaster. It is distinguished from many others by a small column placed at the head. The others are said to belong to favourite officers, and are disposed in two rows at their master's feet.

The inside of the tomb is sufficiently ventilated and lighted, and in such a building heaviness does not displease; but the attempts at ornament are in the very worst taste, and are rudely executed Had the walls being perfectly plain, they would have had a better effect, a few simple but neat cornices, with well formed doors and windows, and good masonry, would have rendered the whole grand and solemn, but here, as usual in native masonry, the workmanship is rude; the stones are not placed in regular rows, one is thick, the next one thin, and a third is cut like a dove-tail, in order to fill up the vacuity, some are laid on their sides, some on their ends, so that even in the mere disposition of the stones no regard is paid to symmetry, which produces not only a bad effect, but tends to weaken the building. In the drawing of the doors (plate 11a b) the actual joinings of the stones have been faithfully represented, which would show the rickety structure of the arch most usual among the natives, and the still more defective plan of a door supported by brackets, which is not less commonly employed.

The outside of this building is still more defective than the inside, and an attempt at more ornament, with an equal heaviness of design, and rudeness of execution, have rendered its defects more glaring. To crown the bad taste of the whole, the entablatures, balustrades and parapets of the whole outerside have been painted with the most gaudy and glaring colours, laid on plaster like a kind of enamel, and covered with stiff tinsel flowers. Time has indeed removed most of the paint, and has so far favoured the appearance of the ruin, for the building must now be considered as such, and has just arrived at the stage, when its decay will be rapid. It has hitherto suffered little dilapidation, and the inner wall and arch of the dome are perfectly entire, but wild fig-trees have taken root on all the exterior parts, and

have already overthrown several of the smaller buildings. This is to be regretted, as notwithstanding all its defects the tomb is a magnificent work, and fit for the sepulchre of a mighty prince. There can be no doubt that Sher Shah left an endowment for the support of his tomb, but the Moguls, who strangely affected to consider him as an usurper have had the meanness to resume the grant, and ever since their authority was established the place has been totally neglected.

About half a mile north west from the tomb of Sher Shah is that of his son Selim It has never been finished, the Moguls soon after his death having seized on the empire. The plan intended has been nearly similar to that adopted by his father, for no doubt both princes had commenced their tombs during their life. The tomb of the son also would have consisted of an island in a tank, with a bridge, and a large octagonal hall covered by a dome, and surrounded by a gallery with three arches in each front. The building has been carried to the height off from 10 to 15 feet, some of the arches having been turned, others not. I observed the following differences in the plan and some of them are evident improvements The banks thrown out in digging the tank have been removed to a greater distance, and have been sloped gradually towards the stair, although left very abrupt towards the country The view from within is not therefore so dismal The bridge is entire, and enters from the south. It has 11 small passages for the water which are not arched, but covered by stone beams laid from abutment to abutment. Ten small balconies project from each side above the abutments, and would have been covered with an equal number of small cupolas

The island has not the obliquity that deforms the monument of Sher Shah, and each side rises about 8 or 10 feet above the water, with a stair extending its whole length. At each corner an octagonal projection, like a bastion, is connected to the island by a narrow gorge of some length and on these no doubt four octagonal buildings as in the father s monument, would have been erected The island from the stair rises on every side gradually towards the tomb, which would have

thus been shown from top to bottom. The building would have been nearly of the same size with the tomb of the father; but at each corner would have had a minaret, which would probably have superseded the the miserable cupola on the terrace covering the first stage of the building, and have had a good effect The niche for prayer is not so much ornamented as in the father's monument, and there is on it no writing except the name of God in the centre, and this is repeated in many parts of the building. The grave, which occupies the centre of the building, is undoubtedly that of Selim. On his left is another, nearly of the same size; but whether that of his son Selim, or of a wife, I cannot say, not having at the time learned to distinguish between the grave of a male and that of a female Muhammedan. At their feet are five smaller graves, of unequal sizes, such as may be supposed suited for a growing family of children. These seven graves are surrounded by a wall about seven feet high, and rudely built of rough stones and clay. The body of Selim was probably deposited here in great state, to wait for the finishing of the tomb. It is probable that on the murder of the family, the children have been brought here by some faithful servant, and surrounded by a wall to exclude wild beasts.

The stair round the tank had been completed. Some way from the S. W. corner of the island a small cupola erected on a circular base of stone, projects from the water of the tank and is quite an irregularity in the plan, nor do I know the use to which it could have been applied. Part of the tank has become dry, but were it not used by all the washermen in the neighbourhood, the water would be very good.

South, some way from the tomb of Selim is another in the formation of which still less progress has been made. A good deal of earth has been removed, and as usual thrown into high banks, and the stair, intended to lead down to the water, has been constructed, but no building on the island in the centre has been commenced. People disagree very much about the person for whom it was intended. Some allege that it was intended for the tomb of Surmust Khan, the Vazir of Sher Shah; others allege that it was intended for Runudust, the

brother of that prince, whose name is a compound of Hindi and Persian, signifying the hand of war

About a mile south from Shahasram is a small monument, said to have been erected for himself by Alawul Khan, the person who superintended the building of the great monuments By the natives of this place it is usually mentioned as a model of the most exquisite taste, although it is as inferior in taste as in size to the tomb of the King We are not perhaps on this account altogether to condemn the taste of the people of Shahasram. It unfortunately happened that some amorous youths and frisky ladies chose this for the scene of their intrigues and the place obtained so bad a reputation that every woman of character became ashamed of even knowing its situation The wags therefore of the town have been in the habit of praising its beauty to all strangers in order to induce them to visit it, for, as it is in a retired situation at some distance from the town, the stranger in going will in all probability have occasion to ask the way, and if he does so of any prudish dame, to his utter astonishment and dismay he opens the flood gates of her eloquence and is overwhelmed with abuse. Each sufferer, as usual on such occasions keeps his secret and endeavours to bring some other unfortunate person into similar distress During the earlier part of the Mogul Government the Nawab Sufdur Khan, to whom the management of the neighbouring country was committed was directed to build a fort at Shahasram, which he accordingly commenced, but he seems to have been a silly extravagant creature as he is alleged to have laid out the whole revenue of the country for two years and to have proceeded little or no further than to build excellent accommodations for himself. He indeed laid the foundation of a fort an oblong parallelogram with a round bastion at each corner but there is no ditch the wall would not have been strong nor could it have served any other purpose than as the fence usually raised about the houses of Muhammedans to conceal their women He had indeed built a very large gate where he probably intended to receive company, and to accommodate his attendants, but most of the money had been lavished in building a house for his

women (Rungmahal). This has consisted of a centre and two wings joined by colonnades. The centre, although ruinous, is entire, and has been rather a handsome building of three stories. An inferior officer of police has two apartments in it, and in the remainder, all sort of vagrants, fakirs, dancers, and showmen nestle amidst filth and misery. The colonnades joining the wings to the centre have mostly disappeared, and the north wing is quite ruined, but the southern serves as the office of police. It is said that there are several subterraneous apartments intended as a retreat in hot wheather. When the Nawab had proceeded so far, the King received intelligence of his conduct, and his head was in danger, but he escaped by going to Dilli, making his entry on an ass, and repeating some ridiculous verses, which he had composed for the occasion, a buffoonery suited to the capacities for whom it was aimed.

Sher Shah early contrived to seize Rautasgar, which until then had continued in the uninterrupted possession of the Hindus, and he seems to have intended to add to its fortifications, so as to render it a safe deposit for his family and treasure, but he abandoned the works begun there, when carried to only a small extent, having found in this division a place which he considered better suited for his purpose, and which indeed seems to be more easily defended The immense size of Rautas must have at all times exposed it to great danger of surprise, but the situation chosen for Shergar, although not bounded by rocks so very lofty as those of Rautas, and although joined to the tableland by a wider passage, is naturally exceedingly strong, and of moderate size, being about a mile in diameter. In treating of the Durgawati river I have had already occasion to describe the very magnificent scenery by which the place is surrounded, and it is adjacent to a plain, perhaps one of the richest in the world, and as salubrious as any in India. On this it is said, Sher Shah intended to have erected his capital city, to which the fortress would have served as an arsenal and citadel. So far is well, but in every other respect, as intended for the residence of women, the situation is as miserable as possible. The rock within the walls is almost everywhere bare, so that the heat

must be intolerable, and the thinly scattered soil produces only a few stunted trees so that within the fort there was nothing to relieve the eye from the parching glare of a burning sun. The surface also is exceedingly uneven, a small hill running along its eastern face, and another on its south side. One well has been on the latter in the solid rock, and still contains good water, and a reservoir of stone between the two hills, have probably some supply of water but very inadequate, I suspect, to the comfort of a numerous family, to whose decent appearance frequent ablutions were absolutely necessary The cruel conduct however of the native princes towards the families of their adversaries, and the unsettled state of Sher Shah s affairs rendered such a retreat indispensable and in fact the former has been the common cause of so many hills in India being forti fied for in a military point of view they can be of little use. The difficulty of egress must render them unfit for checking the progress of an enemy by the sallies of the garrison and the difficulty of conveying up and down heavy stores must render them unfit for depots of arms or provisions

The appearance of Sherghar (which is situate amidst the most magnificent scenery and adjacent to one of the richest plains in the world) from below is much superior to that of Rautas, as the top of the rock all round is crowned with a rampart, strengthened by numerous bastions and bulwarks. These now indeed are ruinous, but they make a considerable show while the works of Rautas are scarcely to be discerned, except on a near approach, and are confined to a few parts of the hill The ascent to the principal gate on the north has also been much grander than any of the approaches to Rautas, and has been a broad but irregular stair, winding with short zig zags, and much easier than is usual in native buildings, although very inferior to what any ordinary mason in Europe would propose to construct. The accommodations for the ladies form a long castle on the summit of the small hill on the south side of the fort, and when viewed from the north side have a grand appearance, somewhat like the castle of Durham, although it must not be conceived as in

any degree equal to the magnificence of that grand monument of episcopal pride. It is very inferior also to the palace in Rautas, there being no accommodations for the prince: the whole is designed for the ladies, their attendants and guards. I shall not enter into details, which I shall reserve for the grander work in Rautas, but only observe, that here the ladies apartments may be considered as two stories high. The area of the square, which the apartments of the upper story surround, is in fact the roof of the lower, which thus appear to be underground. The access to them is by miserable stairs leading from the area, and they have no light but what comes down these petty apertures; but they are dry, and the air in them, owing to small ventilators, is quit free from anything offensive, nor has the plaster suffered in the least, although they have been abandoned for more than 200 years. It is said that in the hottest seasons they are cool: when I visited them, every place, from the season, was of a moderate temperature. The upper apartments are very ruinous. This area on the inside is 272 by 132 feet, and there was another surrounded also by apartments for women; but this is smaller and was probably designed for female attendants. The buildings for ennuchs and guards are still more extensive.

Ever since the horrid murder of the Pathan family by order of the Moguls, the place has been deserted, and is naturally beheld with horroı , nor would it be considered safe to reoccupy the place without some solemn offering to appease the manes of the dead.

SECTION 8.

Division of Tilothu.

The part of this division which contains any considerable number of inhabitants is a strip along the bank of the Son, about 48 miles in length, and from 1 to 5 miles wide. The police office is placed about 8 miles from one of its ends, and of course 40 from the other. Why Akbarpur, under the fortress of Rautas, was not selected, it would be difficult to say. It ıs not above a mile removed from the centre and is just opposite to the mouth of the greatest recess that

might shelter rogues. The Kazi, as I have said resides at Shahasram In this division he has two deputies who read the Koran at marriages, any one that pleases may do so at circumcisions and funerals No Pirzada resides.

Of the Hindus six sixteenths reject religious instructions, at least such as is given by those who consider themselves sages

Six sixteenths belong to the sect of Siva and one-sixteenth are worshippers of the Goddess his spouse. Of these seven sixteenths two are guided by Brahmans few of whom reside and five by the Dasanami Sannyasis most of whom are vagarants. At Akbarpur there is a convent (Math) the chief of which acknowledges no superior but he is not rich, nor has he any dependent houses

Two-sixteenths of the Hindus are followers of Nanak At Tilothu is a considerable meeting under Hari Chandra Das who, although he acknowledges the superiority of Jagdispur, has two dependent meetings in this division and one at Daudnagar in Bihar There is also a considerable meeting at Maharajgunj, the chief of which, although he acknowledges the superiority of Jagadispur is so rich, that by of mortification he will not leave his convent

One-sixteenth of the Hindus are of the sect or Vishnu and follow the Ramawats who have an Akhara at Aurungabad but it is very poor There are a few of the Kavirpangthi, and they have a spiritual guide, but he has yielded to the flesh and taken a wife The narrow level on the Son, were it better cultivated would be extremely beautiful especially in the rainy season, when the immense torrent is filled, as then hills, woods, water and fertility would unite to complete the scene but the country is much neglected The woods are more extensive than is required, and the country on the bank of the Son overwhelmed with useless plantations, containing little or no variety of trees I have already mentioned the beauty of the valley north from Rautas and the appearance of the table land, and the part of that belonging to this division is by far the best.

There are 10 brick houses, one of which, belonging to the proprietors of Tilothu, is the best lighted native house that I have seen, having as many windows as if it had been built by an European. It was only designed for public occasions; the dwelling-house was poor, and, as usual, shut up by high mud walls. There are 75 mud-walled houses of two stories, 50 of which are tiled and 25 thatched. The walls of all the huts on the table-land are constructed of hurdles, of all on the plain of mud. Of the latter one in 32 may be tiled.

Tilothu, including Aurungabad, in which the office of police is situated, is a good country town, containing 700 houses, few of which are thatched. Among them are most of those of brick or of two stories. Many of these last are very large, and belong to Muhammedan merchants, who round the town have formed very extensive plantations of mangoes, in which are some neat tombs and small places of worship. The Imamvari, dedicated to the memory of grandsons of the prophet, is a very neat place. Akbarpur contains 200 houses, Daranagar 150, and Maharajgunj 100. At Aurungabad, besides the Imamvari, the Muhammedans have an Idgah, where many people repair to read the Koran, and there are three small mosques frequented on the Id and Bukurid. At Akbarpur Aurungzeb built a small mosque to which a few occasionally repair, and he also built two mosques in Rautasgar, but these have been deserted, as is also the case with the tomb of Shah Ruhullah, where there was a great annual fair while the Muhammedan garrison continued in the place. Even the Fakir to whom it belonged has now deserted the saint, and only visits the tomb when any gentleman goes up. On such occasions he attends as the Ciceroni of the place.

The chief object of worship among the Hindus is at the junction of the Kiyul and Son, where there is a Lingga called Dasasirsa, because it was placed here by the Rakshasa Ravana, King of Langka, who was also called Dasasirsa because he had ten heads. Although not only a Rakshasa, but a king, he was son of a Brahman named Paulastya or Biswasrava, one of the seven Rishis created by Brahma. From two others of

these persons, Atri and Marichi, the two principal regal families of the Hindus, as well as many other personages of various professions, were descended which shows how little support the common received opinion concerning the origin of caste has, even in Hindu legend. It is also commonly supposed that these seven Rishis were created and flourished at the same time, but this also seems totally contrary to anything that can be reasonably extracted from the legends, for Ravana, the son of Paulastya, was contemporary with Rama the 64th in descent from Marichi Near the Lingga, on a stone in the river, is a long inscription (Drawing No 15), of which an ample account has been already given. At the feast of the God Siva 10,000 usually assemble to worship his image, and half as many in the month Kartik bathe in the Son at the same place. A low garland maker has all the profit of the offerings, but these are trifling At Tilothu 2,000 assemble in Kartik to bathe in the Son

Where the Tutrahi a branch of the Kudra river, falls down the hills near Tilothu is a holy place sacred to the goddess Totala. The recess into which this stream falls is about half a mile deep and terminates in a magnificent abrupt rock, somewhat in the shape of a horse-shoe, and from 180 to 250 feet high In the centre is a deep pool, at all times filled with water, and which receives the stream as it falls from a gap in this immense precipice. The gap may be 30 feet wide, and the perpendicular height there, I conjecture, may be 180 feet. The rock is not exactly perpendicular For about 60 feet from the pool, or one-third of the height, it inclines backwards at an angle of about 100 or 105 with the horizon and the ascent to that is formed like stairs by the horizontal strata of which the rock consists Above that it overhangs, so that the water falling over reaches nearly the edge of the pool The image (drawing No 11) is said to have been placed there by the Cheros about 18 centuries ago, and in fact resembles one of the images very common in the works attributed to that people in Behar, but this antiquity is by no means confirmed by the inscription, the date of which is evidently in Samvat 1389, or A. D. 1332, but the

Pandit of the mission does not understand the remainder, although it is abundantly legible. This image indeed would not appear to have been that originally worshipped, and in the year 1332 has probably been taken from some ruin, and placed here, for in the inscription No. 14, which has been already in a great measure explained it is said that the Guru of a neighbouring prince, Pratapa Dhavala, had in 1158 made the image of the goddess, alluding evidently to a rude female figure carved on the rock, and now totally neglected. This image now worshipped is, as usual, a slab carved in relief, and represents a female with many arms killing a man springing from the neck of a buffalo. It is placed on the highest ledge of the sloping part of the rock, immediately under the waterfall, and from 200 to 300 votaries at different times, in the month Sravan, go to the place to pray. There is no Pujari. Between this and Tilothu are two ruins attributed also to the Cheros. One at Chandanpur is a heap similar to the smaller works attributed to that people; but the other at Rampur is a small fort in the common style of those erected in very modern times by the Muhammedans, that is, it is a square rampart and ditch with a round bastion at each corner fitted for a gun. Within the fort it is said, that a Muhammedan saint is buried; and I have no doubt that the place has been erected in very modern times by the latter people.

The principal remain of antiquity in this division is Rautasgar, which, as I have said, derives its name from the young prince Rohitaswa, the son of Harischandra, a king of the family of the sun in the most remote periods of Hindu legend. Whether or not Rohitaswa resided there, may be doubted; but his image, there can be little doubt, continued to be worshipped in the fortress until destroyed by the zeal of Aurungzeb; such, at least, is the general tradition, and all the circumstances are highly probable. I have learned nothing of the persons who held Rautasgar from the time of the son of Harischandra until the 12th Century of the Christian era, when it seems to have belonged to Pratapa Dhavala, father of the last Hindu emperor; and it continued for some time subject to his descendants, as has been already

explained. The usual tradition is, that it first fell under the Muhammedan yoke in the time of Sher Shah, A D 1539 Immediately on obtaining possession, he seems to have set about strengthening the place, but the works which he commenced were abandoned after small progress having been made owing to his having discovered a situation which he considered more favour able, and where he erected Shergar as already described. When Man Singha was appointed viceroy of Behar and Bengal he selected Rautas as a place of safety for his treasures and family and it would from tradition appear that almost the whole buildings now on the place were erected by that powerful chief, and this is confirmed by two inscriptions in Sangskrita and Persian on the two principal works, the palace and Kathotiya gate. From these it would appear that these works were finished in the year 1654 (A D 1597), that is, in 10 years after he procured the government After his death, the fortress was annexed to the office of Vazir of the empire, by whom the governors were appointed In 1644 (A D) when Shah Jehan rebelled against his father the governor received the family of the prince, and protected them until pardon was granted

The fort was under the authority of an officer called Kelahdar to whom for the maintenance of the whole expense was assigned the estates *(pergunahs)* named Chayanpur Shahasram, Kera Monggaraur Siris, Kutumba Dugul Charganga Japila, Belonja, Vijayagar, Ekbarpur Tilothu and Palamu, partly in this district, partly in Ramgar and partly in Mirzapur These estates were managed for the Kelahdar by a Dewan who, although a mere penman seems to have had con siderable authority in the fort, having the entire con fidence of the chief The Kelahdar had usually a guard of 400 or 500 men attached to his own person and changed when he was removed The regular military establishment of the garrison was under the command of an officer named Hazari from his commanding 1,000 men The office was hereditary and held by a family originally Rajputs but now Muhammedans and it was from Keramut Khan the son of the last person who held this office and from the agent of the last

Dewan, both intelligent polite men, that I took my account. The 1000 men under the Hazari were natives of the fortress, and their families occupied a small town near the palace. They served as artillerymen, and being inured to the climate, were the part of the garrison on whose exertions most reliance would be placed. Besides these, two Rusalahs of matchlock-men, each containing about 2000, were usually stationed in the place, and were sometimes augmented, and regularly relieved, as in the rainy season strangers suffered much from the climate. These were under their own officers, and were stationed at different parts of the extensive table land contained in the garrison.

Kasem Aly, the viceroy of Bengal and Behar, contrary to the rules of the empire, obtained this fortress from Aly Gohar. The Kelahdar was then absent, and his Dewan Shah Mal refused to comply with the royal order. He was, however, unable to secure the place for Suja Ud-dowlah, the Wazir, to whom it of right belonged, and was put in irons by Nisar Aly, who was appointed Kelahdar. After Kasem Aly's lines at Uduyanala were forced, he became anxious for the safety of his family and treasure, and was advised to send them to Rautas. His wife, with 1700 other women and the treasure, were accordingly sent to that place under charge of Lala Nobut Rai, who soon died; and the Kelahdar being with the viceroy, the charge was transferred to Shah Mal, the Dewan, who had previosuly been in irons, but he seems to have acted with honour and fidelity. When Kasem Aly was finally defeated at Vagsar (Buxur), the Dewan sent the chief wife of the viceroy to join him, and she took with her all the gold and jewels; the silver was too heavy for carriage. Kasem Aly, who was very much irritated by some part of Suja Ud-Dowlah's conduct immediately after the battle at Vagsar, wrote to the Dewan, recommending him to deliver up the fortress to the English; so that, some time after the battle, when Colonel Goddard arrived, no resistence was made. The Colonel assembled the garrison, offered to retain such as chose, and desired the others to return to their respective homes. The women were allowed to go where they pleased, with whatever

effects they had. One of them was an European, and put herself under the protection of Mrs. Goddard. Most of the others went to Moorshedabad, but their number has been much reduced by sickness. The Colonel remained in the fort for two months, destroying all the military stores and a small guard continued for about a year, when the place was totally abandoned, and all the merchants and artificers, having no further employ ment, retired. The place was then in perfect repair only the women s apartments in the palace, being unable to contain such a number as Kasem Aly sent almost the whole building had been appropriated for their reception, and had been much disfigured by temporary walls of clay and rough stone run up in haste, in order to procure the concealment considered necessary These still remain and occasion some difficulty in tracing the proper form, but, although a space of between 50 and 60 years has occasioned much ruin the whole form of every part may still be traced, and I made a full plan of the palace *(mahal)*, as access to such buildings while they are occupied cannot be procurred, and as this was designed for a family of the highest distinction in the Mogul empire, and accommodated a prince, when it was at the utmost height of splendour I now proceed to describe what remains of the fortress

This occupies a part of the table land about four miles from east to west, and five miles from north to south, but among the natives it is usually reckoned 28 miles round and following the windings of the hill it may be so The area is very hilly, and much of the surface consists of bare rock, but there is a good deal of a fine red soil which might be cultivated, and contains many fine trees. A little also is fit for rice, and by the Kelahdars was usually cultivated with that grain not that any resource could ever be afforded to the garrison from the cultivation of the soil, farther than a supply of fruit, garden stuff, and of some pasture, but as usual the cultivation was carried on in order to save the conscience of the Kelahdar when he described the importance of his charge in the common manner of Oriental exaggera tion A deep and wide recess, called Kanyari Kho separates this part of the table land, from that to the

north, and a branch of this recess, named Guluriya Kho, separates it from the table land to the west, leaving only between its south end and the rock, that overhanges the Son, a rocky neck about 200 yards wide. The two sides of this neck are perpendicular, and the sides of the whole circumference are not only everywhere exceedingly steep, but in most places have in some part of their height a perpendicular rock of from 50 to 150 feet high. No less than 83 passages, besides the neck, are accessible to men. Three of these and the neck are called the four great Ghats, while 80 of more difficult access are called Ghatis. Although every one of these has been more or less fortified, and some of them very strongly, yet it is evident, that such a place must have always been liable to surprise, especially with a native garrison, defective both in discipline and vigilance. Rajaghat, towards the south, which is the easiest ascent, is a very steep and long hill; and even there it has been necessary, for a very considerable way, to ascend a perpendicular rock by means of a stair. The works even there are numerous, and strong, and, being scarcely visible from below, in all probability could have been little affected by cannon. The vulnerable part of the fortress is indeed the neck, by which it is joined to the table land, and called Kathotiya. So far as can be judged from what remains, it would appear, that the Hindus at the other places had trusted entirely, or in a great measure, to the natural strength of the place; but across the neck a wide ditch has been dug into the solid rock, and this is said to have been done by the Hindus. According to tradition it was intended to have made this ditch very deep, even to the level of the plain, but when a litle had been dug, blood issued from a stone, and the work was abandoned. The work has indeed every appearance of unfinished rudness, and the stone from whence the blood came, is as usual shown, and was an object of worship, so long as the Hindus held the place. The neighbouring peasants still occasionally bestow on it a little red lead, and consider it as the power protecting Rautas. On the east side of this ditch Man Singha erected most stupendous works, which, when viewed from the west, appear very magnificent, and I think exceed any castle that I

have seen. Two fine gates, one about 30 yards within the other, defend the north side of the neck, which is low and level and attached to each are many winding passages, bulwarks, and half moons, while both they and the ditch are commanded by a double line of the square bulwarks, half moons, and curtains, with fine battlements, which rise along a low hill that occupies the south side of the neck, and tower 60 or 70 feet above the ditch and recesses, for about 40 yards in extent. A near view is not at all favourable. The access to the different works and the communications between them are exceedingly difficult. The walls are not thick, and the masonry has all the defects of the buildings at Sahasram. Although it is said, that there was in the fortress a great many guns it does not appear to me that these works were fitted for receiving them. The embrasures seem to have been fitted for arrows or musketry although there are a few holes perhaps a foot square, through which small cannon may have been thrust. These works were still less calculated to resist the attack of modern warfare. They are completely commanded by a rising ground within 200 yards to the west, a few guns placed on which would not doubt knock down the lofty works and fill the ditch In the time of Man Singha we may therefore safely infer that cannon were little used in sieges whatever the flattery of Abul Fazil may assert. At the east end of the same neck is another line of works, called the Lal Darwarajah or red gate from the colour of some of the stones with which it is built. The works there are comparatively trifling I need not describe the other fortifications all of which are inferior to these at Kathotiya and any one of them being carried would render the others of no use, for there is no citadel The works, which Sher Shah commenced seem indeed to have been intended for such and would have occupied a squire space along the south side of the hill including most of the places in which water is found so that had an enemy carried the ascent, he would not have been able to besiege the citadel from a want of drink. The south face of this citadel would heve been defended by the natural precipices of the rock towards the Son. Some progress had been made on the ramparts facing

the east and north, but that towards the west had not been commenced, when the work was abandoned. The only part finished is a tomb for the superintendent (Darogah) of the works, who is said to have been an Abyssinian slave, but he probably continued governor of the place long after the works were relinquished, and is said to have founded a school (Madressa), some remains of which, and a small mosque are shown. His tomb much resembles that of Sher Shah's father, but is much smaller. It is still very entire. None of the works make any show from below, nor would any one in passing, imagine that such a barren dismal rock was either a fortress, or contained so many great buildings.

I now proceed to describe the works that were defended by these forifications:—Very little indeed remains that can be attributed to the Hindus. Near the palace are three old tanks called after Ben Raja, Gaur Raja, and Chandrabhan. Many think that these were three persons of the same family, by caste Brahmans (probably of the military kind), and that it was from Chandrabhan that Sher Shah took the place. This is by no means confirmed by the inscription at Bandu ghat, but it is perhaps not altogether invalidated by that monument, for the 345 years intervening between the death of Jaya Chandra and the capture of Rautasgar by Sher Shah, will not only admit of the 12 governors mentioned in the inscriptions, but of these three Brahmans. The silence, however, of the inscription concerning these persons, while it goes on to mention the tributaries who held the country after the conquest, is a strong circumstance against the truth of this tradition; and if any such persons as Ben Gaur and Chandrabhan existed, which from the circumstance of the tanks is not improbable, they may have held Rautas before Pratapa Dhavala; and, in fact, the Belaunja Raja, who pretends to be this person's descendant alleges, that he was the great great grandson of Chandrabhan. This genealogy is however liable to numerous objections, as will be afterwards mentioned.

At the south-east corner of the tableland is an old temple called the seat (Chauri) of Rohitaswa, where it is said that an image of that prince continued to be

worshipped, until the time of Aurungzeb It is situated on a small but steep peak, which commands an extensive magnificent and varied prospect far over the country beyond the Son To the summit is an ascent by 84 steps about eight inches high 10 inches wide and 10 feet long, which is by far superior to any other stair in the place. The steps are still quite entire nor does it appear to me that they can be older than the time of Man Singha, but the temple is evidently much older The lower part of the shrine is still standing, and the arch by which it is covered is still entire but the pyramid by which the arch was surmounted and the porch, have fallen The image as I have said was removed by Aurungzeb but the door contains some figures. The orthodoxy of its founder is denoted by a Ganesa on the middle of the lintel, above it are four animals so rudely carved, that it is impossible to say, with certainty, to what class even they belong They have however some resemblance to what is usually called the Hangsa or goose of Brahma (Anas Casarca) On each side at the bottom is a man in the act of drawing a sword. From all the circumstances we may probably refer this temple to the time of the three Rajas who dug the tanks, and who probably lived in the 10th or 11th century Behind the temple is a small mosque, built, according to tradition by Aurungzeb, when his zeal triumphed over the worship of Rohitaswa. At the bottom of the stair is a small but very handsome temple universally attributed to Man Singha, and nearly in the same state of decay with the stair The image from this also was removed by Aurungzeb when he purged the place of idolatry Near this is a large heap of stones still perhaps 20 feet high which has lost all symmetry of form but may have been a column like that on Giriyac which is called the seat of Jarasandha. If any thing about the place can be referred to the remote times of Rohitaswa it is this heap and may have been erected in front of a temple more ancient than that which now exists, just as the pillar at Giriyak has been placed before the temple now in ruin.

Within the gate at Rajaghat has been a very consider able building with many appartments and accommoda tions for family of women. This said to have been the

proper house of the Kelahdar or governor, but was only occupied by him when a family of high distinction resided in the palace. In common he occupied some of the apartments in that large pile. Between these two buildings was the principal market-place, a street built of stone huts. In this are two temples attributed to Man Singha, and one of them is exceedingly nest and handsome: of this a drawing has been published by Mr. Daniel. It is covered by a dome in the same style with that of the Vishunpad, and in lightness surpasses all Hindu works that I have seen the image has been removed. The other is small, and has evidently been dedicated to some Avatar of the Jains, to which sect Man Singha probably belonged, which may explain the reason why the accounts of the Hindus in the Ayin Akbery has been derived from these heretics. I shall finish this long account by describing the palace, and to render my meaning intelligible, shall refer to the plans and elevation contained in the 16th drawing.

The greatest length of the building, which is called Mahul Suray, extends north and south, and the principal front is towards the west. Although superior to the others, it is quite irregular, and is entirely destitute of either taste or grandeur, being a plain wall of the bad masonry usual among the natives, in general of no great elevation, and having only one door, and a few pitiful windows scattered at great and irregular distances. The door is the most ornamented part, and is a large Gothic arch having on each side a rude figure of an elephant, from whence it is called the Hatiyupul. Within is another arch of the same dimensions, which leads into a guard-room (*A*) one of the most elegant parts of the whole building. Two sides (2, 2,) are surrounded by a stone platform for the guards, in place of the benches usual in our guard-rooms, while in three of the corners, behind the buttresses (1, 1, 1, 1,) which support the roof, are a kind of room like recesses (3, 3, 3,) probably for the higher ranks of the guard. The room (4), in the fourth corner is larger than the others, has no air but by a very small door, and resembles strongly a dungeon. The roof of the guard-room is plastered in the alcove form with many small compartments, somewhat like those in the stone roofs of our

cathedrals, but intended merely for ornament, and consisting entirely of plaster, the roof being supported by beams and flags of stone, passing horizontally from wall to wall. The arches which in some places pass under them are so rude, as scarcely to be able to support their own weight. The roof is divided into four great compartments, one in the centre, one in front, one towards the north, and the fourth towards the south. The only passage into the interior is by this last, through a high double arched gateway (5), which leads into an open area (B) or Chauk. On the west side of this is a gallery, (1) open in front, and terraced above. The pillars in front are square, and the cornice as usual, consists of shoping flags supported by brackets. The door 3, leads into a small outwork (4), which commands the gate. The door 2, leads into the area of another court (C) which is only distinguished from the former by being elevated a few steps. This open gallery was intended for its accommodation of persons who came on business, and who approached to the presence of the Kelahdar, or chief person in the palace, by the door 2, the great man sitting in his office, which occupied the centre of the inner area (C). No person durst proceed straight up in front.

This building for the transaction of business is perhaps the most regular part of the whole palace, and that in the best taste. It is called the Barodwari or 12 gates and communicates its names to the square (B) in its front. An elevation of the northern face has therefore been given in the drawing. It has in front an open hall (C) supported by four double columns, and two double plasters with the usual cornice. Over this are five small windows, and above them a kind of pediment, in which there is a window, before which there is a balcony four or five feet square, which is covered by dome supported on four pillars. On each side of the colonnade is a small plain door, and above each a similar balcony rather below the level of the windows above the colonnade. The hall within the colonnade (1) was occupied by the clerks while those, who came for admission having sneaked from the corner door, stood with joined hands on the threshold, until one

of these clerks was pleased to communicate his business to the governor, who sat in a hall behind (2), and issued his orders through the clerk. The two halls communicated by five doors of a proper size, so that a man can pass through without stooping, but which would not admit a waggon. In general however, it must be observed, that in native buildings no medium is observed in the size of the doors. They are either monstrous gates, or mere creeping holes. Above each door is a small arched window, but except that in the centre these do not penetrate into the inner hall. At each end of the outer hall is small square room with four doors (3, 3,). The roofs of these three rooms in front are flat, and are supported by stone beams covered with flags. The end rooms are very low, but the central hall is of a good height, rather more than its breadth. The great hall behind (2,) is a fine room with an alcove roof divided into three compartments , that in the centre high and round, those at the ends low and semi-circular At the back it has one door with a window over it, the door leading into the area ; and at each end it has the same. These doors at the end of the hall lead into two low square rooms (4, 4,) which are open in front, and supported by a double row of small square columns. At the east and west ends of the building, near the front corner, a stair (5, 5,) leads up to a small door, and passes up from thence through the thickness of the wall, being as usual here narrow, dark and steep. After ascending a short flight, a door leads into a small chamber (see additional plan 6, 6,) over those on the ground floor (3, 3,) with an alcove roof, and two alcove recesses. There is a window in front with a balcony as described, when speaking of the external appearance of the building. In the recess towards the front hall (1) are two windows, one opening into that, and the other into a vault above it. The other recess, leads into a narrow passage (7, 7, 7,) through the wall between the halls 1 and 2, and above the doors by which these communicate, and has a view into both by the windows, which I have mentioned as being above the doors. This passage called a Shah Nushin is about two feet wide, and forms a communication between the upper part of the two ends of the

building, the central hall No 2, occupying the wholeheight From the narrow passage at each end is a door of communication with a small handsome room (Nos. 8, 8,) over those marked (Nos 4, 4) These rooms have a coach roof and open in front with three arches supported on short pillars. Each has a window in the end opposite to the door, and another which looks into the great hall (2) below

The same stairs, by another very bad flight lead up to the flat roof of the building (see additional plan) surrounded as usual by a heavy parapet wall about 6 feet high, part of which in front is raised into the pediment, and you enter by a small gallery (9) supported by four pillars into the balcony or Gunbji (10) described as in front of the pediment. On either side of the gallery a stair (11, 11,) still more execrable than the others leads down into a very low roofed vault (see additional plan, 12) which is above the front hall (1) is lighted by the five small windows in front of the building, and is divided by four gothic arches into five compartments. This served as a treasury Behind the extreme compartment, at each end, there runs south into the thickness of the wall an arched gallery (13, 13,) about 3 feet wide, and reaching to the back part of the building, but without any opening except the small door, by which it communicates with the vault. These galleries held the money, while the vault in front was the office of the accomptants, &c. The vault at each end looks down into the small chamber (6) by the small window mentioned when describing it. To return to the roof at each end towards the north front is a small dome (14, 14,) supported by eight pillars, forming a cupola, or what the natives call a Gunbji. Were it not for the monstrous parapet wall these would have a very good effect as such cupolas are the only light or showy parts of Hindustani buildings, but from below no part of them can be seen, except the very summit of the domes (15, 16) Sixteen are elevations (*Chauvutaras*) on the terrace, on which the people sat to enjoy the cool of the evening The five windows behind these in the parapet wall gave a view of the country and it would seem, that in fair weather the evenings and nights were usually passed on the roofs on which account these are always surrounded by walls or screens.

There is nothing else remarkable in this court (C), except that it had to the east a lower area (D), distinguished from it only by being on a level with B, and having in its centre a small tank. These two areas B and D served as parades for the guards, where they assembled to be viewed by the governor seated in the Baradwari. In the area B is a small door (No. 4), with a window over it. The door leads into a den under a stair, and the window into the stair itself.

The small court E is called Roshun Shuhidka Chauk, from its containing the tomb of a martyr (No. 1) named Roshun. The west end of this court is chiefly occupied by a gallery (No. 2) open in front. This was intended for persons in waiting. The door (No. 3) leads into the gallery, and is merely meant for uniformity. No. 4 leads to an execrable stair, which is long, dark, narrow, and steep, and which in its course has been defended by two doors. Ascending this stair, we come to a narrow landing place, having a door to the right, and another in front. It brings us into some apartments above the main guard A, as may be seen in the plan of the upper storey of the building, and terminates in a small closet (1), with a door to the south (2), from which there was access to the roof of the gallery (1) in the area (B), which has on both sides a low parapet

Another door (3) leads into the corner of an open terrace (4, 4, 4), surrounded by a high parapet wall. Another more elevated terrace (5, 5, 5, 5), about four feet high, projects from the west wall of this area, and occupies most of its space. On the centre of this elevated terrace is another octagonal one (6) still higher, and probably intended as the evening place of recreation for the chief officer of the guard. In the western wall of this area are two doors leading into two small chambers (8, 8) in front of the gate, where each has a balcony (9, 9) covered as usual with a cupola; and between there is another small chamber (10), with which both communicate, and in front of which is a small window (11) immediately above the point of the arch of the outer gate. The northernmost of these three small chambers communicates by a door (12) with the interior of the palace, to which I shall afterwards return. On the south side of

the area is a stair (13), open above, and leading to the roof of the small chambers, a terrace surrounded by a parapet, and having in front two small cupolas, in which the low minarets of the gate (14 14) terminated. It seems to have been afterwards discovered that this terrace commands a view of the women s apartments, and a rude high wall appears to have been built above the original parapet and this was covered with a pent roof which must have disfigured the gate, the only external part of the building in the least handsome. These additional works have in a great measure fallen

The area F was the abode of the eunuchs The chamber No 1 is handsome, with a coach roof, and has *in front and at one end two fine open galleries* (2, 3), behind the latter of which are a chamber and closet (4 4) The chamber No 5 has a plain coach roof. No 6 is handsome, having an alcove roof divided into many com partments, and a large arched gate and two small windows towards the area. At its west end is a small door leading into a hovel (7) under a stair, which enters however from the area. This stair (8) is perhaps the best in the build ing four feet wide, and the steps tolerably easy it leads up to an area above the chamber No 6, which is surrounded by a very high parapet wall (see plan of the upper story No 15) On the east side of this area is a small neat chamber (No 16), above No 5 it has an alcove roof in compartments, and two windows, one of which looks into the women s apatrments the other into the area E this has before it a balcony and cupola as usual This apartment is called the Ranggamahal, or abode of pleasure and seems to have been the sleeping room of the Raja Man Singha. A stair (17) leads up to its roof, which in place of being surrounded by a parapet wall, is surrounded by a row of square pillars, about four feet bigh, which have been united by screens of stone fretwork most of which is gone. This roof commands a full view of the women's apartments, and was probably a place where the chief might sit concealed to watch their conduct. To return to the lower apartments, at the west end of the area F in front is an open gallery (10), supported by four columns and two plasters, with a sloping cornice as usual The roof is supported by six

great arches, which divide it into seven narrow compartments, again arched. At each end is a wide arch conducted into two chambers (11 and 12). Behind this gallery, and lighted from it by wide door and two windows, is an ugly hall with an arched roof (9), and having at each end a small door, communicating with two dismal dens (13 and 14), which communicate also with the rooms (11 and 12), that are before them. Beyond this are three retiring closets, one within the other (15, 16, and 17). They have no light but from the outer door of 17, and no covered communication with any other part of the building. It may indeed be observed, that in the whole palace there was scarcely any covered communications from one set of apartments to another, and that very often indeed there was no going from one room to another in the same set without being exposed to all the inclemency of a burning sun or to the torrents of rain which pour down in such a climate. Above these apartments is a large terrace, as will be seen in the plan of the upper story (18). This area is surrounded by high parapet walls, which totally exclude a view of the women's apartments, so that the male attendants of the Raja, or friends, might be admitted to his principal place of residence (28) through the apartments above the main guard (A). In the west side of this parapet are three small windows looking out to the court in front of the castle North from these is a handsome room (19), with a door to the south and another to the east, while on the west there is a window with a balcony covered as usual, but larger than common, as it is covered by three cupolas. The roof of this chamber has been composed of flags joined in a bad manner, and some of them, therefore, have given way. A narrow hanging stair (No 20) led up to the roof, but some of the steps have given way, and it is no longer practicable. This and the other hanging stairs in the building, although they at first sight resemble those so called in Europe, are of a very different and rude structure. One step is no support to the others; each is upheld entirely by the end built into the wall, and, although the projecting part never exceeds two feet in length, many have given way. At the north-end of this area a short open stair (No. 21) leads to a small area (22)

on the west side of which are two retiring closets (23, 23 above Nos 15 and 16), and each has in front an open area (24, 24)

Returning again to the area, F, on the ground, we find a chamber (16), which was the station of a guard of eunuchs and it forms the chief entry into the women's apartments, and also into area H, the more peculiar residence of the Raja, or prince

The area G was probably the place where women waited in the open galleries 1 and 3 for admission into the eunuchs lodgings, either to sell commodities or be carried into the inner apartments The passage from without was through the alley R and the door 1 in the court M The guard room 2 was the entry into the interior The area K is surrounded on three sides by buildings and was probably kitchens for the ladies.

The open space M, to which no buildings are immediately attached, seems to have formed a general route of communication, and had in it a small tank (2), to which all the domestics might resort. The apartments round the area N L appear to have belonged to the male domestics of the Raja, and the stair leads up to the terrace, by which they are covered, and from thence into a chamber which has been above No 1 in the area K but the roofs of both upper and lower chambers have fallen, and I know not whether or not the communication went further These terraces overlook all the area of the baths N and the space M into which therefore, the ladies never came. The baths in the area N consist of an antichamber (1) a cold (No 2), and a hot bath (No 3), with boilers (4) heated from without, and retiring closet (6) with a passage (5) opening both to the antichamber and the open space M The baths, both hot and cold have been dug up in search of treasure They are lighted from above by a small circular opening in the summit of the dome, by which each is covered From the area of the baths N into the area O are two doors for the sake of symmetry, for one would have answered every purpose equally well, as will be seen by the plan

In the centre of the area, O, has been a small reservoir of water The apartments here seem to have been intended as a place of repose after bathing A stair

leads to the roof of the buildings, which as usual is terraced.

The small area (S) at its north end has had some buildings (1) between it and the area (I), the use of which, as they are very ruinous, is not very clear ; but in the central projection (2) there is a niche, above which is an opening about 6 inches high and 3 feet long. Terminating in this, I observe three water pipes, and it probably formed an artificial cascade, as in the area there is a stone basin evidently intended to receive the water. The use of the niche over which the water fell was probably in order to contain a light to illuminate the cascade when it ran in the dark.

The area S communicates by an open stair (3) with the large terrace T, on which a building called the Palace of Flowers is situated, and which forms also a part of the buildings which surround the area I. Under the side of this terrace, which fronts the area S, are six small recesses. Under its end, which faces its area D, is a kind of cellar, No. 1, with one door. Finally, under its side towards the area I is a long gallery (No. 2) supported by square buttresses, and behind this gallery is another cellar (No. 3) with two doors. The building called the Phul Mahal, or Palace of Flowers, as will appear from the separate plan, occupies the whole terrace T contiguous to the area D and B, from which its outer wall rises perpendicularly , but along the area S there is a walk (1) about 4 feet wide, and towards the area I there is an open terrace (2) as far back as the gallery and cellar. An open stair leads up to this at the west end of the area E. The building consists of a central hall (3) with three small doors towards each side, and another at each end. A man cannot pass any of them without stooping. The end doors open outwardly into wide arches (4, 4,). In the centre of this hall has been a cisteren and jet destroyed in making accommodation for the family of Kasem Aly. On each side of the hall is an open gallery (5, 5,) with a door in each end, like those in the ends of the central hall, terminating in wide arches (4, 4, 4, 4). On each side of the terrace (2) a stair leads up by the walls which bound the terrace. That on the east is for the sake of uniformity, and ends at a false door , that towards the

west leads up by an execrable covered stair to the roof that is covered by an abominable parapet wall, 7 feet high in which there are various peep-holes Under this, all round, has been a cornice of the usual form, and had this been surmounted by a balustrade instead of the parapet wall, the whole building would have been neat. The building, however forms a good set of apartments designed for a place of cool retreat in which, surrounded by jets of water, the Raja might sit to transact business

The chief entrance into area I is by a guard room (4), which has stone benches for the guards on each side of the passage, and holes at one end (5, 6), I presume for holding ammunition. Adjoining to the guard room a stair leads up to the roof of the adjacent buildings, and near this is a passage into a retiring closet (8) South from this is the door of a small chamber (9) by which there is a communication with the area B Opposite to the guard room is an open gallery (1) for the accommoda tion of those in waiting In the centre of this area I has been a reservoir and jet of water The area P, to which there is admission through two small guard houses (1, 2) according the people on to spot has been designed as a kind of theatre, or place for looking at dancers and singers, and the apartments round the area Q were in tended for their accommodation to dress and refresh before they began to perform These apartments have been placed at a distance from those of the ladies, and in the vicinity of where the Raja could go under pretence of business in order to avoid the offence which the ladies might take at his frequenting such company I am however convinced from an inspection of the royal palace at Futehpur near Agra that this account and these con jectures are erroneous, that the areas P and Q are stables and apartments for confidential grooms and that here were kept the most select horses belonging to the chief, on which in case of danger he and his most trusty servants might make a sudden retreat, and which were appropriated (Kaseh) for his own peculiar riding

Returning to the area H, which was the princi pal seat of the chief's grandeur and more legitimate pleasures, we find on the ground floor some large apart ments, No 1 has a large arched gate in the centre, on

each side of that a large window, and beyond each of these a small door. Its roof is low, and supported by six Gothic arches, dividing it into five compartments, each of which has a pavilion or coach roof. Behind this is No. 2, a long low-roofed hall which communicates with the gallery by one wide arched door and two windows , but is not so long as the gallery, a stair which leads to the upper story being taken from the S, end. Behind it communicates by one small door with a long dark cellar, No. 3, which at its south end, under the stair, has a recess. In the north end of the hall is a small door leading into a small arched room (5) behind, which is a dark cellar (4), the door of which is not above 2 feet high. Opposite to that door the chamber, No. 5, communicates with a suite of three rooms (6, 7, 8), of which that in the centre is very handsome. It is supposed, and highly probable, thatt he lower apartments of this area were the ward robe and depositories of other valuable effects. At the end of this suit is a chamber (No. 9), which completes the north side of the area, and formed the chief passage with two very wide Gothic arches into the ladies' garden, which was separated from the east side of this area by a wall surmounted by a balustrade.

The stair (10) which conducts from these lower apartments to the second story is exceedingly bad, and an irregular and dangerous landing place at its top [see plan of the upper story, No. 25] has two doors, one to the right and the other to the left. The latter forms the communication with the upper parts of the buildings at the west side of the area F, that to the right leads into the end of a very fine open gallery (No. 26), with a flat roof supported on each side by four massy buttresses, and four semi-circular arches with fine cornices, so as to have a grand solid appearance, although rather heavy. At the north end, opposite to the door of entry, is a recess with an alcove roof in a very good style.

Behind this gallery is a very fine hall (28), called the Emperor's Throne *(Tukht Padshahi)* in the same style ; but it has an alcoved recess at both ends. It communicates with the gallery by a grand door and two very large windows, which have been skreened by fret-work in

stone. This differs a good deal from the windows of our cathedrals, and does not equal their appearance, although it has a very fine effect. It is intended to conceal from full view without excluding the air In the back wall of this hall are two small windows towards the western face of the castle and each has had covered balcony, but these windows are not regular, the one being towards the south end of the hall and the other being within the northern recess from which also there was a window that looked into a small chamber (29) at its north end, through which there was a passage to the terrace on the roof of the ladies apartments The Raja, therefore, even sitting in state, had an opportunity of seeing what was going forward in that quarter The style of architecture in this hall and the gallery before it, will be understood from the elevations accompanying the plans

Before the gallery is an area (No 27), open above, but shut in towards the area H by a high parapet wall, so as totally to exclude a view of the ladies At its north end is a door by which turning towards the left, there is the passage to the small chamber (29) above mentioned through which was the entrance into the terraced roof of the ladies apartments and by the right was an open passage along the roofs (30) of chambers 7 8 and 9 on the ground floor

At the south end of the terrace No 27 is a stair partly open partly covered Although tolerably light and rather wide being from three to four feet, this stair is exceedingly steep It leads to the roof of the great hall and gallery (No 26, 28) which is surrounded by a wall and balustrade, and to some buildings, forming the third story of this part of the building of which a separate plan is given In the north parapet towards the west end, is a small cupola leading to a window, and covered balcony (No 1) overlooking the terrace on the roof of the ladies apartments At the south west corner is a handsome square room (2) supported by four Gothic arches, behind the southern of which is a semi-circular recess This room has one door and two very small windows At the south-east corner of this terrace is another stair (3) partly covered partly open, which leads to the fourth story of this part of the building on the

roof of the chamber in the third story just now described. Of this fourth story also a separate plan is given. The small chamber (1) is open towards the north, where it is supported by four slender columns. The area on the terrace in front of this chamber has been surrounded by stone pillars, between which there were screens to conceal the ladies, who might occasionally be admitted. A very narrow passage leads from this small apartment along the stair to a cupola (No. 2) supported by four pillars, which commands a most magnificent view, having not only the whole country, but almost every area of the castle perfectly exposed. This is the highest pinnacle of the building, and has a showy light appearance.

I now proceed to the flower garden (Phulwari) as it is called by the Hindus, or (Khaneh Bag) house-garden, as it is called by the Persians, which is in fact the abode of the ladies, or Zenana, as we call it, from the Persian Zenana Muhal (womens' apartments), but this term appears too plain to Hindustani jealousy, which chooses to exclude altogether the mention of the sex. It forms a large square from the south-west corner of which the area (H) has been taken, but on every other part it is surrounded by apartments one story high, as will be seen on the plan. The most usual form of each apartment consists of a hall opening towards the garden with a wide door, and having at each end a room, which is lighted by one window, but sometimes receives no air except through the hall. There are, however, several irregularities, as will be seen by the plan. It is probable, that, when not too much crowded, each lady had one of these apartments for herself and slaves. Three staircases, as will appear by the plan (7, 22, 44), led up to the roof near the south-east, north-east, and north-west corners, where there are buildings, to which we shall afterwards return. There are also two private entries from the outside of the castle, marked No. 11 and No. 38. The latter is guarded by two small chambers (39 and 40), which form a projection, but, to my great surprise, there would appear at the other passage (11) to have been no precaution except a wooden door. I am inclined however to suspect, that both these passages were made by Colonel Goddard, to give access to his men, probably

quartered in the flower garden and that the passage No 11 had been originally a stair like No 22, and that the passage No 38 has been like that marked No 26, which leads into two chambers projecting in conformity with numbers 39 and 40 and which probably served as baths. The passage No 18 led into a small area (U) surrounded by nine apartments, as will appear from the plan. Nos 7, 8 and 9, seem to have been retiring closets, the others surrounding this area seem to have been the apartments of careful women attendants In the wall between 8 and 9 has been a stair, leading to the terrace on the roof.

The area, called the Phulwari has probably in fact been a flower garden, and is divided into numerous parterres by various narrow paved roads, crossing each other at right angles The flowers of course have long ago vanished.

The chief ornament of this area is a square building called the Aynah Mahal, or mirror of palaces, the residence of the chief s married wife. It is placed near the centre on a terrace (W), to which on three sides there is an ascent by a stair leading to a cistern (1, 2 3,) in which there probably was a jet of water On the west side were two stairs, and no cistern. The building is very clumsy Each side in front has three doors, and some way above them a cornice in the usual form. Above the cornice is a window with a covered balcony, and the parapet is crowned with a clumsy balustrade. In other respects the whole of each front is a dead wall varied only by six windows placed regularly indeed, but entirely unornamented, and quite pitiful in size. Within on the ground floor, which was probably the usual resort of such of the ladies, as enjoyed the wife s favour, are nine chambers, and a stair the distribution of which will be seen from the plan The rooms 5 6, 7, and 8, are tolerably light, airy, and high in the roof, which consists of a plain semi-circular arch. The rooms, Nos 9 and 11 are neat being octagons with two doors and four windows, two to the outside, and two towards the rooms No 6 and 8, and 5, and 7 The roof forms a hollow hemisphere, and is rather too lofty Nos. 10 and 12 differ only in being square, and are also very neat. The

central room, No. 7, were it lighter, would be also handsome; but its four doors are very low, as the stair passes over one of them. Each door has over it a window, and, had that under the stair been sacrificed, the doors might have been made of a good height. The hemispherical roof, which covers the centre, is supported by four Gothic arches, and within the arches at each end is a semi-circular alcove completing the roof in length.

The stair, which goes up from No. 8, is 3½ feet wide, but very steep. It leads up to the roof, or second story, the form of which will be seen by the additional plan. The terrace (31) is surrounded by a high parapet wall and balustrade, in which, as I have mentioned, are four windows with four covered balconies (33, 33, 33, 33), and its surrounds an elevated terrace (32), and a small building (35) above the stair, through the middle of which there is an arched passage (36). Above this a stair, exceedingly steep, leads to a small platform (38) on the summit, which is covered by a cupola (39) supported on four pillars not quite so high as that above the royal throne, but still commanding a most noble view both of the country and castle. At each corner, above the chambers 9, 10, 11, and 12 is a small square room (34) covered by a dome, too low to have any effect from below. Each chamber has a door, and two small windows.

I now return to the buildings above the roof of the ladies apartments, which is flat. Above the doors and windows their front, towards the area was ornamented all round with a sloping cornice, above which was a low parapet wall, sufficient only to prevent those walking on the roof from falling over, but above the roof on the opposite side, the outer wall of the castle rose 10 or 12 feet higher than the terrace (40), which formed their roof.

Above the stairs Nos. 44, 22 and 7, are three small buildings (41), which cover the stair, and open with a door to each side from the landing place. A stair (42) leads up from the terrace to the small platform on the roof of each of these buildings, on which has been constructed a small cupola or Gunbji supported by four pillars (43). On each of the three corners of the roof of the ladies' quarters, above the apartments 9, 24 and 42 is

a square chamber (44), which on two sides towards the terrace has a door and window over it, and a window on each of the two sides, that look towards the country Each of these latter windows leads to a covered balcony, which of course was carefully covered by screens.

A wretched open hanging stair (46), such as before described, leads to the roof of each of these rooms which are light and handsome, being nearly cubes On the outside they have all round a sloping cornice, surmounted by a low parapet wall, which could not conceal from view the ladies, that might ascend, and which of course they never were permitted to do, except in the dark.

Above the chambers 27 and 28 is a small area (47) open above, with a retiring closet (48) behind it, but there is nothing analogous above the corresponding apartments Nos. 39 and 40

Before the west front of the castle is a large area, not however corresponding exactly with the dimensions of the front, as it does not reach to the southern end while it passes the northern as will appear by the plan. It has three gates towards the north, south and west, but none of them is in the centre of its respective side. That towards the west had above it a gallery for the band of music called Noubut and through this gate came an aqueduct about four feet high which brought water into the flower garden from a small tank at some distance west from whence it was raised by machinery This aqueduct cut the court into two so that there could have been no passage for a carriage from the north to the south gate, and horses could only indeed have passed by scrambling over a steep ascent paved with stones, which was in the line of the two gates Except at the gates the area was surrounded on every side by a high wall, on the inner side of which was erected a very narrow gallery opening towards the area by numerous arches about five feet wide with buttresses between, of about three feet. The gallery was not subdivided into rooms, but served as barracks for the men immediately attached to the governor's persons The roof of the gallery served as a rampart, defended by the outer wall rising into a parapet capable of defence against musketry The centre of the

west face was ornamented by a cupola, supported on four pillars, and overlooking a small tank.

The whole walls are constructed of squared stone, built in the same irregular manner as mentioned in the account of the monuments at Sahasram. The roofs consist of stone beams and flags covered with plaster. The walls in most parts have been plastered, and painted with glaring colours in various rude fantastic ornaments. Man Singha aware of the people, among whom he was placed, introduced nothing of the Hindu mythology into the ornaments ; and the only things that could in the least affect the most scrupulous Moslem, are the two elephants on the gate of the palace, and a griffin on the gate at Kothotiya.

SECTION 9th

Division of Mohaniya

The level part of this division, which alone requires attention from the police, is a small and compact but populous jurisdiction. The officers of police however reside exactly at the most inconvenient corner. An agent of the collector of land-rents resides near, at Estuyart (Stuart) Gunj, which is perfectly centrical for the extent of territory under his charge.

The Kazi, who has charge of not only this but of the two following divisions, resides at Arah. When a considerable number of petty suits accumulate, he is occasionally sent here to investigate the evidence. Complaints of the delay and expense attending such a mode of procedure are numerous. The Kazi has however appointed deputies, who have authority not only to perform ceremonies, but to attest deeds. There are 4 Pirzadas of one family: but they are poor, and not much respected.

Two-fourteenths of the Hindus have no spiritual guide.

Those who adhere to Siva or to his spouse, they seldom know which, amount to seven-fourteenths, of whom the Brahmans have two, and the Dasanami Sannyasis five. There are 7 maths or convents belonging to this order.

Four-fourteenths of the Hindus are of the sect of Nanak, and have 10 meetings, of which two at Bhaguya are large, and have endowments in land.

One-seventh of the Hindus is of the sect of Vishnu following chiefly the Ramanandis, of whom there are sixteen instructors who have all abandoned themselves to the sweets of matrimony

There is a religious house of the Kavir Pangth, but the number of adherents is as usual small

This division contains a considerable portion of the table land, the appearance of which does not materially differ, from that already described The recesses in the sides of the mountains are not so extensive nor magnificent as in Shahasram and Tilothu, but there are here some detached hills, and the spaces between these and the great mass, being in some parts well cultivated, the views there are exceedingly fine. The plain is very fertile, and most fully occupied, so that the land is too valuable to be wasted on useless plantations

There are however fully as many mango trees as are required The addition of some palms would add much to the appearance, and something to the value of the country

There are 400 houses built of brick 700 have mud walls, but are two stories high Of these 400 are tiled 300 are thatched All the huts have mud walls, 1/14 of them may be tiled, a very few belonging to the poorest creatures are covered with stubble, the remainder has thatch of grass.

Mohaniya where the officers of police reside includ ing Estuart Gunj contains 200 houses of which some are very large being inns with very numerous chambers disposed in a long range.

Chayanpur is a good country town neater than usual in thist country and in a very fine situation in respect to fertility salubrity, and prospects. It was formerly the residence of a considerable Hindu Raja, and afterwards being occupied by the Pathans, became a favourite residence of some branches of Sher Shah's family In the vicinity there are many monuments and tombs of these Pathans, and some of them are handsome buildings, but they have eradicated the objects of idolatrous worship

In treating of the antiquities I shall return to the monuments of the place, which carries on a good deal of trade. It was stated by the officers of police to contain 600 houses, but from its appearance I do not think, that it contains less than 1000.

Bhaguya contains 550 houses, Jahanabad about 200. It has an inn (*Seray*) built of brick, and still in repair, although attributed to Sher Shah. Not having seen it, I shall say nothing farther on the subject. Kargango Pusli contains 125 houses; Bhagawanpur, and Sawar 200 each.

The Moslems at present have no place of worship at all remarkable. About 20 Fakirs have tombs of saints with small endowments but none of them attract notice.

The places of Hindu worship, being much connected with the antiquities, both shall be considered at the same time.

There was a certain Munda, whom people pretty generally call a Chero Raja, but the Pandit of the survey says, that he was a Daitya, who had a brother named Chandu, and both lived in the golden age. These brothers who, according to the Markandiya Puran, were the chief military officers (*Senapati*) of Sambhu and Nisambhu, two great infidel (*Daitya*) kings, were killed by Parwati, who on that account is called Chamunda, a title, it is said, composed of the two infidels names. It is further said, that the proper name of Chayanpur is Chanupur derived from one of the brothers who resided there, while a small temple named Mundeswari, and situated on a hill about five miles east from Chayanpur, was built by the Daitya Munda. If there is any foundation for the Puranic legend, it may refer to some exploits in the Indian warfare of Semiramis, but from the appearance of the ruins I have little doubt not only of the truth of the common report of Munda Raja having been a Chero, but that he was some small chief, who retained a dependent principality long after his nation had ceased to possess the imperial dignity. The town where Munda resided is called Garohat, and was situated on the banks of the Katane, just in the eastern mouth of a valley formed between the great mass and the detached range of hills west from Bhagawanpur. The whole of this valley was

originally called Mukeri Kho, but that name has of late been restricted to a large recess towards its east end, down which the Katane flows The situation was judiciously chosen for the residence of a person such as I suppose Munda to have been as it is not only in a very rich country, but has behind it recesses in the mountains that are capable of defence by a small force, and even in case of defeat, the mountains afford a secure means of escape. It would appear from numerous heaps of bricks that the town of Garohat extended about 1½ miles from east to west, and half a mile from north to south it has not been fortified, but I believe that all the passes into the valley have been defended by lines I thought that I could trace a very high rampart and wide ditch running in a straight line from the great mass of hills to the detached hill east from Bhagawanpur and the pass between the latter and the detached hill next to it towards the west at the village of Suraiya, has been defended by a double rampart of stone. On a little eminence overhanging the Katane at Garohat, have been collected some fragments of images called Hanuman, who at present is a favourite in that part of the country, but none of them have the smallest resemblance to a monkey I could trace three of them to resemble entirely, what in the ruins of the Behar Cheros were called Ganesa, Hargauri leaning on a bull and lion and Narayan riding on Garur A head also resembled that of the image called Vasudeva. The works, which by the vulgar are attributed to the Cheros, extended also all along the north side of the detached hills, both east and west from Garohat, where they have left several tanks and reserviors, and some scattered images Among these Rumajaya, my native assistant on the road between Majhar and Garohat, observed a Buddha seated in the usual posture. The most remarkable of these detached works is however the temple of Mundeswari already mentioned I could not conveniently visit the place but sent a painter, who drew the most remarkable part (see drawing No 17) The temple now very ruinous has been an octagon supported by four columns (E) of an order common in Behar and has had a porch supported by eight similar columns having had four doors it is much lighter than

usual, although one of the doors is shut behind. In the centre is a Siva Lingga (C), with four human faces on the phallus. The image called Mundeswari (B), or the goddess of Munda, is an armed female, have many hands and riding on a buffalo· it probably represents the wife of Mahisasur, a celebrated antagonist of Parwati. the hair and ears evidently resemble those of the Buddhas· it is placed in the door, behind which is a small cavity without any external opening. The inscription (D) is on a loose stone at some distance from the temple, were it entirely legible, it is so short that it could throw little light on the subject. The Pandit thinks, however, that he can discern the word Mundeswar, which being in the male gender would be applicable to the Lingga, and not to the goddess. The door of the temple towards the porch (A) is uncommonly fine, but throws no light on the subject, the figures on it representing dancers, musicians, and such like personages. About 2000 votaries assemble here at a fair (Mela).

A family, the chief of which have been styled Rajas of Chayanpur, pretends to the honour of having expelled the Cheros; but the whole history of this family is involved in the utmost difficulty, and most of the Sakawar tribe to which it belongs are so violent, that no intercourse with them could be procured. The agent of the head of the family pretended that he was descended from a Lakshmi Mal, who came from Sikri Fatehpur, near Agra, and after 52 generations was succeeded by a Sarivahan Raja who was 10th ancestor to Draponath, the present representative of the family; but very little reliance is to be placed on this account. The agent pretended that every Bhat (genealogist) could give me a list of the succession, but I applied to several, who all denied any such knowledge, and said, that they had heard only of Raja Sarivahan, the son of Chitra Sen, and of his having died without male issue. All other castes, it must be observed, attribute the overthrow of the Cheros to the Siviras, and these, as I have already mentioned, were expelled by the Paramarkas. I therefore conclude that the Sakawars are one of these predatory tribes, who expelled the latter and kept possession of the country until the Paramarkas were restored by the Muhammedans. So ignorant of history was the

agent who favoured me with the preceding account, that he stated Lakshmi Mal who lived 62 generations ago, to have been employed by the Muhammedans to expel the Cheros. The family pretends also, that not only by far the greatest part of this district, but a considerable portion of Benares was included in their dominions, but if all claims of a contrary nature and equal authority be taken into account, little reliance can be placed on this assertion. It is not even known to which tribe this family belongs as the Sakawars partly call themselves military Brahmans, partly Rajputs, just probably as each title happened to be most in credit, when the ancestors of each party began to adopt the doctrine of caste. Some allege that Lakshmi Mal and Sarivahan were Brahmans others allege that they were Rajputs, and others that the one was a Rajput and the other a Brahman while the present representative is a mixture, the daughter of Sarivahan having married a person of the caste different from her own. There can however be little doubt that Sarivahan Raja of Chayanpur had raised himself to considerable power and had rendered tributary to him most of the petty land holders in the vicinity The ruins of his fort and house at Chayanpur indicate his being a person of considerable note, and the tribe has still many small estates, is numerous and very violent.

The fort of Chayanpur, surrounded by a ditch, has a rampart of stone with battlements a round bastion at each corner a large handsome gate in the northern curtain, and a smaller one towards the south. In the middle of the east and west faces have also been semicirular bastions. The whole extent, including the ditch, is 390 feet from north to south, and 369 from east to west. The space within has been filled with buildings partly brick partly stone, with several very large wells lined with stone, reservoirs for jets of water, and other comforts becoming a family of rank Sarivahan is by many said to have been the first person of his family that rose into great power, and many allege, that he was the last who retained it, while others allege, that his son and grandson continued to enjoy the estate. One thing is universally agreed on, that the last Raja in the male line was destroyed by the imprecations of Harshu Pangre, his purohit. The

monstrous legend concerning this personage is the only one circumstance, about which people are agreed, being altogether wild and impossible; and it seems to me an invention of very modern date, that is since the Company's government has checked the Muhammedan power from injuring the Hindu worship, for the enraged ghost of this Brahman, who died in sitting *dhurna* on the Raja, is now the principal object of worship in the vicinity, and several buildings have been erected on the spot, within the fort, and close to the monument of a Muhammedan saint, a place, into which no devil durst have thrust his nose, so long as the Muhammedan officers retained authority. I have little doubt, that the Chayanpur Raja, having as usual become refractory, his fortress was destroyed by the Moslems, who settled a colony of Pathans at his capital, and rendered most of his vassals independent of his authority, but did not strip him entirely of his estates. This seems to have been about 250 years ago; and soon after Bhagawan Raja of Chayanpur, seven generations ago, retired to the banks of the Suura, where he built a town named after himself, and a mud fort suitable to his reduced circumstances. Within this he built a small castle of brick, now totally ruinous. The representative of the family can in fact trace his pedigree no higher than this person, who is usually said to be descended in the female line only from Sarivahan, but this may be owing merely to the legend, in which the enraged Brahman pardons a daughter of the Rajas, who had given him a drink, and the persons descended of Bhagawan claim to be Sakawar Rajputs, which they could not do, were they descended of a Sakawar female. That their claim is generally admitted by the Rajputs of the district, we may be assured, as one of them is connected by marriage with the family of Bhojpur. The present owner of Chayanpur, although called a Pathan, is in fact of the Sakawar family, his ancestor, in order to save his estate, having adopted the faith. The priest of the enraged ghost, who destroyed Sarivahan, a Kanoj Brahman is now making a considerable profit, all those in distress and fear, flocking to induce him to make burnt offerings *(Hom)*. He has of late been disturbed by a person, who says, that he is descended of the ghost, and claims a share. This pretender is the

most violent fellow, in talk at least, that I have ever seen He is a good looking young man but, in order to intimidate his adversary, he goes nearly naked, and has printed himself red white and yellow, in large irregular patches like an American Indian The Hindus here do not know the meaning of Gramya Devata, but use in its stead the term Dihuyar having nearly, the same meaning Guriya is the most common, so that he is often called the Dihuyar by way of excellence, but there are besides Parihar, Samurdhir Ramthakur, and Amana sati At Yamaya, about five miles north from Chayanpur I was shewn what is called the house of the Brahman Harshu Pangre, whose ghost is now the object of worship but it seems a work of greater antiquity than the fort of Chayan pur It seems to have been one of the small mud castles usual in the country Near it has been a temple now reduced to a square heap of bricks and stones, many of which have been carved, and have contained images but these are so much defaced that only one can be determined. This represents the monkey Hanuman, or the great hero (Mahavira), as he is here more usually called The style of the carvings resembles that of the Cheros, to whom the temple probably belonged

Among the Pathans of Chayanpur was an Ahtiyar Khan, whose eldest son Futeh Khan married a daughter of Sher Shah. Ahtiyar died in peace, and is buried in a monument little if at all inferior to the tomb of the king s father and now in a better condition Only a few trees have been permitted to take root and they have been occasionally stunted by having their branches lopped, but the roots have never been removed, and are now tearing a corner of the wall to pieces. The Mojawer has 80 bigahs of land, and 5 annas a day, which no doubt were settled on his ancestor by the Pathan lord (*khan*), in order to attend the tomb, but the Mojawer directs all his attention to the tomb of the blessed Asman Shah for a dead saint is often much better than a living one, and worth a hundred dead lords. The blessed Asman is indeed a good deal attended but his tomb being in another division I shall return to it again. The inside of the dome of Ahtiyar Khan s monument is an octagon of 53 feet in the shorter diameter The wall all round the niche for prayer has

been plastered, and covered with pious sentences written in black, and these perhaps extended all round the dome. The wall of this is 12 feet thick. The gallery round it is 9 feet wide, and the buttresses which support the arches in front are 6 feet square. The style of the building is exactly similar to that of the monument of Huseyn Khan at Shahrsram, only that the great dome is surmounted by a small cupola, as in the tomb of Sher Shah. This monument is surrounded by a square area enclosed by a high wall, at each corner of which is a square chamber, surmounted by a very clumsy dome. The gate is large, and, were the masonry good, would be rather handsome. The area contains a number of fine trees and palms, which give the whole a grand air, especially as a hill overhangs it to the west; and between the hill and tomb there is a fine little river, so that the situation is most judicious. The tomb contains 25 graves, 12 of which have been destroyed by the water dropping through the roof. Besides the grave of Ahtiyar Khan, distinguished by a column at the head, there are the entire graves of four grown males, three women, five male children, and one female. No tradition remains concerning the fate of Futeh Khan, although there is not a doubt that he and his children suffered in the wreck of his kinsman's family. A younger brother, Daud Khan, resided here, and at the time of the Mogul's success was erecting several buildings. His tomb is a little north from that of his father, and is much smaller. It is square without, and an octagon within, and would no doubt have been covered with a dome, but when he met his fate that had not been commenced. The Moguls have permitted his body to be buried within.

About three miles and a half east from Chayanpur is a tomb much like that of Daud Khan, but the dome has been completed, and the whole is in good repair, yet nothing is known of the person who is buried in it, except that he was a Pathan named Mauli Khan, and that he communicated his name to an adjacent village, which now belongs to a Hindu, and has done so for four or five generations.

SECTION 10th

Division of Ramgar

This is a division of a reasonable size very populous,

but compact, and the officers of police are situated at no great distance from the centre.

The Kazi, as I have mentioned, resides at Arah, and the investigation of small causes, which is sometimes committed to his deputy, is carried on at Mohaniya. No Pirzada resides, and those who become murids have the ceremony performed by persons from Allahabad.

Fourteen-sixteenths of all the Hindus are under the tuition of sages

Six sixteenths pray to the goddess (Devi) and four sixteenths to her husband Siva. Of these ten sixteenths, seven adheres to sages of the sacred order, and three to the Dasanamis Most of the former come from other places, the Dasanamis have six small maths, three of which are occupied by persons who resist the flesh and three by those, whom the allurements of the sex have seduced to marry

Two-sixteenths of the Hindus consider Nanak as their Guru, but they have no meeting

An equal number adheres to Vishnu and are under the guidance of two married Ramawats

There are a few in search of divine favour by the Kavir pangth, but no sage resides.

The whole of this division is level and in general it is of a rich soil very fully occupied and too valuable to be wasted in useless plantations. No house is built of brick. About 650 houses of two stories have mud walls, 100 of them are roofed with tiles and 500 with thatch The tiles seem to be making rapid progress, as they have been introduced within two or three years All the huts have mud walls, thirteen sixteenths thatched with grass three-thirteenths with stubble, sugarcane leaves or a kind of rush *(Scirpus)* called Teni Ramgar, where the office of police is situated, contains about 200 houses, but the best place in the division is Angoti, which contains 500, Kota, Daharak, and Ketheju may each contain about 300 Morat 250, Barari, Mukhrao, and Mujan 200, Narahan 150, and Maharatha 100

The Muhammedans have no place of worship at all remarkable.

At Deholiya, two coses west from Ramgar about 1000 Hindus assemble in the month of September, and

under the guidance of a Vairagi employ nine days in performing the Rama Lila yatra. They sing and dance with all their might, some of them being dressed like Rama, Sita, Hanuman and other such personages. There is neither temple nor image.

At Hemtanagar, about 25 years ago, a Lingga was discovered in the middle of a Bel tree (Agle Marmelos), and in a very singular manner, for no person has claimed having any connection with the image. A very few only attend on it at the Sivaratri.

In every old village (Asuli Mauza) there is a sthan dedicated to the Dihuyar, or superintending deity, for the term Gramya Devata is not known. Guriya is by far the most common · but some asthans also are dedicated to Vrittiya, Samardhir, Chauva, Sati, Subhan, Balima, Ajav, Chhalar, Parihar, and Sanykulikutti. Many sthans besides and a small wood are dedicated to the nymph Chherawari, but she is considered as the proper deity of the Marwar Rajputs, although all casts make offerings, when they are afraid.

At Darauti, about five miles north-east from Ramgar, are some old remains attributed to the Suir or Siviras, who, the people there suppose, lived in the Treta Yug. The most considerable is a tank, estimated by the natives to be about 1300 feet long from east to west, but not near so wide. At the west end is a smaller tank, evidently much more modern, and said to have been dug by a Muhammedan chief (Munsabdar), who came from Delhi, and broke the images of the Suir. In fact several of them, though not all, have been broken to pieces. Near the south-west corner of the great tank, under a tree, there is a small Ganesa pretty entire. A little south from thence on a square terrace of earth, probably quite modern, is placed a Lingga. At three corners of the terrace are placed three small compressed obelisks of stone, such as I have seen nowhere, except in ruins attributed to the Suir, but pretty common all the way on the south side of the Ganges as far at least as Chandalgar, and very numerous I am told about Benares; both of which places no doubt belonged to this tribe. On the four sides of the base are four figures, on one of the narrow sides is a Lingga, on the other a Ganesa; on one

of the wider sides is a male with two arms, standing between two male attendants, and resembling a good deal the images which in Behar are called Surya, and on the other wider side is a female standing with four arms, and leaning on the heads of two female attendants, who are kneeling She has two flowers in her hand. The annexed drawing (No 18) was completed from all the three obelisks where one had suffered, some of the others being found entire. On the east side of the mound is a slab which contains three figures sitting, one evidently a female and the others may have been so but they are much defaced. South from this a little way is a small heap of bricks with a good many images and stones and it is probable, that the others have in modern times been taken from this heap, as where they now stand, there is not the smallest trace of old buildings Among the bricks are two pretty large images, one broken through the middle, the other much defaced The former has four arms, and has some resemblance to that called Vasudeva in Behar but has no attendants. The other is evidently Varaha although different from that at Baragang and is still an object of fear as many disputes are settled by swearing in its presence. Two smaller images resemble the Surya on the obelisks On the bottom of a long slab there is the representation of a male and female, with their arms round each others necks. Above them is a figure of the human hand between the sun and moon, the idolatrous representation of Allah used by the Muhammedans in the south of India, and probably carved by the zealous chief, who broke the images, in order to show the triumph of his faith. On a long slab are five figures, some of them certainly and most of them probably females With the three on the slab upon the terrace, they probably formed a group, similar to what in Behar is called the Ashtu Saktis They are however, too much defaced to admit of this as a certain conclusion. Among other fragments may be traced the door, very rude, as are all the other carvings Each side as usual has at the bottom a human figure. The lintel, in place of a Ganesa, has on its middle a short inscription, not entirely defaced, of which a copy is placed above the drawing of the obelisk. Three of

the words the Pandit can read, and from these he infers that the work belonged to the sect of Jain, that word being one of the three which are legible. But Jina is a name for the lawgivers of the Saugatas as well as for those of the Arhitas, and I am inclined to think from the style of all the works, except the obelisks, that the Cheros have had here a temple, which, was destroyed by the Suir, and that these erected their obelisks to denote the triumph.

At Upari 3 or 4 miles N.E. from Darauli is a ruined temple, now forming a heap of bricks, and attributed to the Cheros. On the heap are two Linggas, one of which seems evidently to have been part of a pillar the end of which has been rounded to repesent the the phallous (Drawings No. 19). On this is written Magaradhaj yogi, a name which I have explained in the historical notices concerning the Suir. This person probably destroyed the temple of the heretical Cheros and in this manner celebrated his victory.

At Baidyanath, about six miles south from Ramgar, is the ruin attributed to Raja Madan Pala the Suir, which has been mentioned in the historical notices. Here is a small temple containing a Lingga (Drawing No. 20 A,) which is evidently quite modern, and built of various fragments of an old one, which probably consisted chiefly, if not entirely of stone, and has been very much carved, but not large. It has occupied a square elevated space (BB BB) on the east side of an old water course, which now forms a marsh (CC), but was once probably the Durgawati. On the square space are a great many stones, very much carved, and containing a vast variety of figures, better executed than those at Darauli. There are in particular a great many square obelisks of a different form from those at Darauli, but also very common in the works attributed to the Suir. Every one is broken more or less; but at D in the plan is the most entire, and the four sides, so far as remain, are copied in the drawing In order to show the form complete, I have had drawings made from three of these obelisks (No. 27), that I found pretty entire at Bhuyili, about 10 miles east from Chandalgar in the district of Merzapur, where there are many remains of the Siviras

In the same style with these obelisks are many stones three or four feet long and eight inches or a foot wide, which contain figures on one side only, and have probably been built into the walls for ornaments The figures on both these kinds of stones have less connection with the common Hindu mythology than any I have ever seen, even in the heretical temples of Behar or Nepal but we see here several indecencies which in the south of India have been carried to such a gross length and which have been avoided in the more ancient temples of Behar for the Lingga common there has in general little or no resem blance to what it is intended to represent As these figures are curious, I have in the 22nd and 23rd drawings given a great part of such as are entire at Baidyanath and copied from the various obelisks and long stones above mentioned So far as I observed no regularity is observed in the position of the different figures nor are all those on any two stones the same but the same figure may be observed in many different places Some seem to represent the ordinary occurrences of life such as a woman suckling her child, or churning butter, or a porter carrying a load Others are quite monstrous such as man riding on a serpent. A figure often repeated seems to represent a butcher killing a cow or buffalo for he has the animal suspended with the head down, as if about to remove the skin From this perhaps we may infer that the Siviras if they did not eat the ox at least devoured the buffalo a practice still followed in Nepal Besides these obelisks and the stones carved on one side with human figures, there are numerous columns, pedestals cornices, capitals &c. and a remarkable circumstance in their style is, that the foliages in many parts are not in relief but are cut into a level surface, as in a seal This has very poor effect as may be especially seen on the lintel (E) lying before the door of the present temple, where the lions heads in the centre are carved in relief with a very fine effect but at the two sides the foliages cut into the stone have little or no show The four most remarkable stones seem to me to have formed the niche, in which the image originally worshipped was placed That (F) which was undoubtedly the throne, still remains in its place, behind the present temple, and

has before it the bases of four columns, which supported the roof of the shrine, and towards which the figures are turned, so that the door must have been to the west, while that of the present temple is towards the east. The figures represent two dancing girls, with each a band of music. At each end seems to be a Devata with some attendants. In the centre are some animals on curious wreaths of carving. The stone G, lying near the above, seems to have covered the niche, and represents the Hindu planets, nine in number. In the centre and at the two ends are three Devatas. The stones H and I, now placed erect near the door of the present temple, appear to me to have formed the sides of the niche. Their general plan and ornaments are sufficiently alike for the purpose of symmetry, although there are small differences in some of the figures. No traces are to be discovered of the image, which occupied this shrine, and which was no doubt the principal object of worship; although there are also many Linggas scattered about, and which no doubt belonged to the old temple. One of the pedestals of the columns which has supported the old shrine is drawn at K, which will in some measure sho wthe nature of the order. The capitals are depressed, and have numerous flutings on their sides like those in the Elephanta Cave near Bombay. The shaft is circular. The inscription (L), formerly alluded to, was found on the shaft of a column at L, among the fragments heaped up to form a fence round the temple. If the 700 annexed to the name refer to the year of the era (Samvat) at present used, it will give A. D. 643 for the time of Madan Pala or Magaradhaj Yogi, which agrees very well with the time, when I have supposed the Siviras to have governed, being 82 years later than the inscription of Phudi Chandra, the last probably of the Chero princes. No Pujari is attached to the present temple, but 400 or 500 people assemble at the Sivaratri.

SECTION 11th.

Division of Sangyot

This is a very long narrow jurisdiction, with the police office placed at one end, and quite close to those of the two last mentioned divisions.

Petty causes are investigated by the deputy of the Kazi of Chayanpur, as in the division of Ramgar, nor does any Pirzada reside.

Of the Hindus a fourth reject the instruction of sages Eleven thirty-second parts are of the sect of the goddess, and eight thirty second parts worship her husband Siva. Of these ten thirty second parts thirteen are guided by the Brahmans and six by the Dasanami Sannyasis. Of the latter four houses have small endowments six have not. Some are married, some single, and the number is constantly fluctuating

Two-thirty second parts of the Hindus call Nanak their Guru, and have a meeting at Amao, where a married sage presides

Three-thirty second parts are of the sect of Vishnu, and are chiefly guided by the Ramanandis all vagrants A sage of the Kavir pangth resides at Dheruya and has a few followers

The country entirely resembles Mohaniya, consisting partly of a fine plain, partly of a table land, and partly of fine valleys lying between the great mass of hills and some detached ridges where the scenery is uncommonly fine. The plain is fully occupied but somewhat bare of trees, or rather has too little variety in its plantations. Three houses are partly built of brick. One at Masui belonging to Churagh Aly, lately Kazi is a considerable building and looks well at a distance. There are 1000 houses of two stories built of mud 200 of them tiled, and the remainder thatched Several of them are very large, especially the mud castle of Amao also belonging to a Muhammedan family

Although the level country is very populous there are scarcely any towns Sangyot, where the office of police is situated, is a very sorry place, containing about 100 houses, Karodiya and Sirbhit may contain a similar number

Among the Moslems the only place of worship in the least remarkable is Asman Kathi near the monument of Ahtiyar Khan at Chayanpur as I have mentioned in the account of Mohaniya. The blessed Asman was a descendant of the Prophet contemporary with the great saint of Baraich, as the keeper of the tomb informed me,

by way of illustrating the era in which he lived, although it unfortunately happens, that the fame of the one was just as little known to me as that of the other. It appears, however, that he preceded Sher Shah, and was much respected by the kinsmen of that prince. The holy man's grave is very simple, placed without any cover at the corner of an elevated terrace, which is surrounded by a brick wall. At the opposite corner in a similar grave, is buried a Huseyn Khan, sister's son of Ahtiyar Khan. Many of his wives, children and other kindred are buried on the terrace, and three of them are covered with small domes. The number of votaries is not now very considerable, especially on any one occasion, but a good many stragglers attend. At Srirampur are many small Muhammedan monuments, one of which belongs to Saiud Aly, a saint who has a few occasional votaries and whose keeper has a small endowment.

The only places of Hindu worship not connected with the ruins of antiquity are of little importance. At Madurna an image with two arms, and deprived of the head, is called Chandi, and is often addressed. About the equinoxes a few assemble. The goats offered are not killed, but allowed to escape, that is, are taken by the priest (Purohit), who reads the ceremony.

In a narrow passage between two detached hills, and thence called Ghati, is a Lingga, and close by it a lump of clay (Pindi) is called Vakhari Devi. Both are supposed to have been very long objects of worship, although their present temple, as appears from the inscription was built A. D. 1801 (Samvat 1858) but several stones lying near, and carved in the style of the Suir, support the claim to antiquity. It is said that formerly the goddess was in the habit of lending grain to the neighbouring farmers, but as the present courts do not choose to interfere in the repayment, under pretence of the loans having been usurious, and as the people have not the honesty to pay without compulsion, she has withdrawn this favour. About the equinoxes the Priest, who is a Brahman of Kanoj, has a good many votaries. Guriya is the most common Dihuyar, or village God, and in each old village there is a sthan or place for this worship; but some are also dedicated to Samardhir,

Vrittiya, Guna, Subhan, Parihar, Chahavir, and Yogi, the last of which seems to be a remnant of the Siviras worship. The Satis also in many places are considered as entitled to this worship

At Tui is an image under a tree. It represents a male with two arms in an erect posture and about the human size. It is a complete image, and not a carving in relief (Drawing 24), and is usually said to represent Ram Chandra, but it has no resemblance to the common images of that deity, and although the feet and hands are wanting it is evidently a Buddha a relic probably of the Cheros.

There are in this division some considerable remains of the Suir, and the most remarkable is called Patana from having been a capital city, or Nindaur, from its having been the residence of a Nindu Raja of the Suir or Sivira tribe. It is also often called Srirampur Patna, from a village of the former name, that now occupies part of the ruins. See plan No 25 From the name and appearance of the place, there is some reason to suspect that this may have been the abode of the supreme chief of the Sivira tribe. The chief ruin (A) is a mass of rude stones, broken bricks and earth, extending 780 feet from east to west and 1080 from north to south. This is composed of five unequal masses very irregular in height, but in most parts from 40 to 50 feet above the level of the plain. At the distance of three and a half miles it has the appearance of a small hill There is no appearance of a ditch nor of any other fortification. East from this great mass is another (B) nearly of the same length, but narrower, and not near so high. Its south end is called the Charmar Toli, or shoe-makers' quarter On its north end are two ruinous mud castles, (FF) built by late Zamindars, but now decayed North east from this a little way is the village called Patana, or the city from which we may perhaps infer that the town was in that quarter but, consisting merely of huts, has left no traces. Under a tree near (D) this village a Lingga has been placed and surrounded by a wall, within which have been collected some broken images in the style of those at Baidyanath, especially fragments of the quadran gular obelisks. One stone, No 26 is rather remarkable,

containing three female figures with ruffs, like those used in the reign of Elizabeth, and probably the dress at the court of the Siviras. The largest image, and which, probably, was that originally worshipped, represents Mahavira, the warlike monkey. West from the great mass, and north from the village of Srirampur, is another considerable elevation of stones, brick, and earth, like that called the Shoe-makers' Quarter, but having no appropriate name. South from Srirampur is a circular mound, pretty high, and called Baghban, or place of refreshment, probably because the people of the village go there in the evening and sit under a tree on some stones, which they have collected from the ruins. It was probably a temple. Three of the tanks drawn in the plan, although they have Hindu names, were probably dug by the Muhammedans, as their greatest length is from east to west, and as the tomb of Saiud Aly, lately mentioned, is on the side of the most considerable. About a mile south from Nindaur, at the bottom of a small hill, is a village called Pateswar, perhaps from having been the residence of the Raja's spiritual guide. Under a tree at this place there have been collected many fragments of carved stones, such as are usual in the works attributed to the Suir; and lately, in cleansing a tank, there was found a large image of Mahavira, which, after having been disgraced, has again come into favour, and is well anointed with oil and red lead; but it is half hid in a terrace of clay, on which it has been placed. As the Mahavira or Hanuman of the Suir differs a good deal from the manner in which he is now usually represented, having no resemblance to a monkey, except in being provided with a long tail, I have given a drawing, (No. 27) taken from the ruins at Bhuyili, in the Merzapur district, where the image is entire; and, so far as I could judge from the parts remaining or visible here, quite the same with those at Nindaur and Pateswar.

At Mer, towards Chayanpur, has been a temple of the Suir, very much like that of Baidyanath; but here the foundations of the temple remain, forming a square platform 4 or 5 feet high, with a projection from its north side. The space within is filled with ruins.

besides which many stones highly carved are scattered about, and it would appear that the whole outside of the building has been covered with small images of men, beasts, and gods, or with foliages and carved mouldings A Lingga has been placed on the ruin, and has a priest of the sacred order, but great pains have been bestowed in destroying the images, and a few only can be traced. A Ganesa with 14 arms, a Nrisingha supporting a religious persons reclined against an immense Lingga, and a Lingga with four heads supported by a fish, are the most curious and drawings have therefore been given (No 28) The niche for containing the image like that at Baidyanath has been thrown out, and only one of its sides of which a drawing has been given (*Pl* 9, No 29) is tolerably entire. Hearing of an image, said to be lying under the mud in the bottom of a tank, I conjectured that it might be the one originally worshipped, and thrown there by some person who considered the wor ship improper I dug it out, and found that it represen ted a fat man sitting, and resembling the images called Kaber in Behar It is of the full human size (No 30), suited for the size of the niche, and very possibly repre- sents Gorakshnath, the son of Siva.

Among the tribes, which on the expulsion of the Paramarkas seized this country the Bhars seem to have held a great part of this division, and still have consider able estates. Of late, having been restrained from for mer impurity they have become ashamed of their tribe, and are highly offended at being called by any other designation than Parihar Rajputs although in an inscrip- tion, dated only (Samvat 1858) A D 1801 the chief of the family plainly acknowledges the term Bhar They seem formerly to have lived in very excellent style, and the ruins of three stone castles, which they have at diffe- rent times occupied, are still in no great state of decay, the walls even of Ramgar the oldest, being still pretty entire. This building No 31, which is placed on the steep ascent of a hill commanding a narrow passage into a very wild valley, is curious The stronghold is nearest the foot of the hill, and consists of a square space surrounded by a wall about 8 feet high pierced with loop-holes, and having an open terrace towards the pass. There is no

appearance that this was ever roofed. The four houses higher up have been roofed, and two of them have been sub-divided into apartments, a third probably served as a hall, and the lowest as a kitchen. The masonry is neater than usual, the rows of stone being pretty regular ; bur that seems entirely owing to accident, the stone of the hill being by nature divided into thin layers of nearly equal thickness.

In the pass under this dwelling has been a reservoir lined with cut stone, at the end of which is an image (represented in the same drawing), and still an object of worship. It resembles the female image killing a buffalo, so common on Kauya Dol, in Behar, and perhaps, therefore, is a work of the Cheros. It is called Nula Bhawani.

Raghuvir gar and Syamal gar, the two more modern forts of the Bhar tribe, have more resemblance to Europeon castles. The former is judicially situated on a low rocky ridge, extending west from the village Pateswar, already mentioned. It occupies the whole summit of the ridge, which has been separated from the village by a deep ditch, as will appear from the plan (No. 32). The round bastions are open above, and in one has been buried a Muhammedan servant, who was put to death by the Hindu chief, and who is considered as a martyr by the Muhammedan to whom the place now belongs. A keeper with a small endowment has been appointed to attend the tomb, and it is expected that the martyr may obtain influence in heaven.

Daud Khan of Chayanpur, the kinsman of Sher Shah already mentioned, at the time of his family's overthrow, was erecting a Baradwari or hall with 12 doors. The ruin, situated on the hill above Asman Kuthi, is a square chamber of 18½ feet each side, and in each has 3 doors. It would no doubt, as usual in such buildings, have been surrounded by a gallery with a chamber at each corner.

AN ACCOUNT OF THE DISTRICT

OF

SHAHABAD

PART II

OF THE PEOPLE

CHAPTER 1ST

OF THE POPULATION

By the natives of this district the people are divided into four classes, Ashraf, or gentry Pangeh Pauniyas or Karigar, that is artificers, Beniyas Bakalis or Dokandars, that is traders and Karindagan or labourers Although some of these names differ from those used in Behar the four classes of the two districts are entirely similar, and the observations therefore, which I have made in the account of Behar need not be repeated. I have only to observe, that here a very large proportion of the gentry hold the plough with their own hand, and, in order that a real estimate may be formed of the agricultural population, the 3d table has been constructed on the same plan with the 5th of the Behar account but it must be observed, that at least two-thirds of the artificers, who cultivate, do so as day labourers, and not above one-third hold the plough. Taking as a guide this estimate, and the quantity of land said in each division to be cultivated by one plough, I have calculated the number of ploughmen required, and from them the number of able-bodied men in the two classes of gentry and cultivators. Where the climate

is healthy, I allow, as in Behar, 475 persons for every 100 able-bodied men, but in the divisions liable to many fevers, I allow one able-bodied man only to five persons. With regard to the traders and artificers, I procured an estimate of the number of houses belonging to each, and from thence calculated their number. On these grounds I have taken the number of inhabitants at as stated in the table, and, having procured an estimate of the number of persons, according to their various ranks in the families of each division, I find, that the above population will in all give 217, 525 families. The Pandit of the survey in his inquiries after the castes formed an estimate of 181, 733 families, which is short of my calculation by about 16 per cent. Although the general amount of the Pandits estimate does not differ very materially from mine; yet as in Behar, when I come to particulars I cannot entiiely follow his authority. In particular I find it necessary to diminish the number of Muhammedans, that were stated to him, and to increase the proportion of Hindu gentry. I am convinced, that my estimate is not overrated; for the number which I have taken allows $3\frac{1}{10}$ bighas of land in actual cultivation for every person, while in Behar each has only $2\frac{1}{2}$ but owing to the neglect of the landholders, the soil of Behar is no doubt more productive than that of Shahabad. In the 4th statistical table the results of my estimate have been given at more length and, as in the 4th table of the Behar accounts, I have there introduced an estimate of some causes which may be supposed to affect the population. Some other such causes are detailed in the 12th table, where the education of the people is explained.

The number of men said to be absent in the regular army was stated to be 4,680, which is a much greater drain, than exists in any of the districts hitherto surveyed, and I suspect is very considerably underrated. The Rajah of Bhojpur assured me, that from Serkar Shahabad alone, forming the northern half of the district, the number amounted to at least 12,000. The numerous gentry are well suited for the purpose, and a great degree of poverty renders them willing to enlist. The number however employed is far from being burthensome on the

population. A great many of them, I observe, are married, but their wives remain at home, and do not follow the camp, so that their children are not injured by the hardships of a soldier s life. The district being in the route of most corps passing from east to west to be relieved, the men have frequent opportunities of visiting their homes, and usually remit as much money as pays the rent of a good farm, upon which their family lives in comfort.

All the gentry, who are rich, decline of course service, and far the greater part of the poor do not relish regular discipline although for a much lower reward than is given to the soldier, they would willingly serve as irregulars or messengers The people of this district have long had the character of being inclined to robbery, and audacious depredations are still occasionally committed, although not so often as in Bengal, and much less frequently than when the Zamindars managed the police. So far as I could learn however it is not the gentry who have these predatory habits but chiefly the low caste of cowherds (*Ahir*) Many tribes of the gentry are still however exceedingly violent in their disposition, and inclined to use force against their neighbours. In general the salutary check of a standing army prevents this from breaking out into open hospitality, and their violence is allowed to vent itself in endeavouring, by all possible means, to thwart each others views even at the sacrifice of their own profit.

The whole men, who by birth should be soldiers (*Diwalbandh*) amount as will appear from the 12th table to 53,702 of which 2 095 are employed in the district, and 7,331 have gone abroad, either in the regular army or for private service, while only from 3 to 400 strangers have come here in search of bread

The number of penmen also employed abroad far exceeds that of strangers employed here, and this is attributed to poverty the same cause which sends the swordsmen into other countries. Commerce is carried on almost entirely by natives of the district.

The people here are inferior in industry and agricultural skill to those of Behar and this, together with their violence of temper, has occasioned the poverty

which has compelled so many of the higher castes to work, or to go abroad in quest of service.

The manners of the women are as strict as in the country parts of Behar, nor are there any small towns where the dissolute meet encouragement, yet the men are just as jealous as those of Behar. Premature marriages among some tribes are here on the same footing as in Bengal, that is, consummation takes place before the age of puberty. This custom however, has not extended far; and the people are generally strong, and tall. The Pamar Rajputs, among whom the custom of early consummation is adopted, form a striking proof of the evils of this custom; for among them I did not observe one good looking man, except the Raja Jaya Prakas, and most of them have the appearance of wanting vigour both of body and mind. This custom, so far as it extends, and the great number of widows condemned by rank to live single, no doubt prove some check on population.

The practice of inoculation for the small-pox is not near so common as in Bengal, although of late it has become more frequent than formerly. The spontaneous disease, however, is certainly in general much less fatal than in Europe. Vaccination has made little or no progress among the natives. Fevers are exceedingly common in the immediate skirts of the hills, so that Tilothu, everywhere close in their vicinity, is very unhealthy. The banks of the Ganges also are unhealthy and the bad air extends a considerable way into the interior, owing to the country in that direction heing overgrown with forests, and much neglected. The middle parts of the district are tolerably healthy, although in general inferior to the parts of Behar, that are similarly situated. The autumnal epidemic is always the most severe. The people here also complain, that the country has within these three years become more unhealthy; but as I have heard similar complaints in every district where I have been, I suspect, that they are owing to the usual custom of praising old times. It is farther alleged in the vicinity of the Ganges, that affections of the spleen have of late been a more common accompaniment of fever than formerly was usual.

The disease called Nakra also is said to have formerly been very rare, and that within four or five years it has attacked many It still is not so trouble some as in many parts. I am told that women are nowhere much subject to this complaint.

Fluxes and choleras are not at all common, and the Sannipatik Zuhurbad or Nuzleh is rare. The people here, as a remedy for cholera, employ tight ligatures passed round the larger joins of the extremities Both leprosies are less common than in Behar, and it is said were formerly very rare.

The great leprosy is called Sonvaheri and Khor By some these names are considered as denoting two stages of the same disease the first being applied to the incipient malady, the latter to the confirmed Others again allege that these names imply two distinct diseases, and I suspect that in fact two diseases have been often confounded, one being attended with a great insen sibility of the parts affected and the other running more to ulceration. So far as I could learn, the poor who are affected in this district are never drowned The white leprosy, here called Charak is pretty frequent I saw no persons who were entirely white, but I heard of a good many The chronic swellings of the throat, legs, etc. are also more rare than in Behar Rheumatism is not more common than in the last mentioned district.

The lameness which in Behar is called Kungj, is here also a pretty frequent occurrence. Cutaneous disor ders are not more common than in Behar Women, it is everywhere alleged are less liable than men to ring worms. The itch is prevalent in the cold season, and disappears in spring

In the narrow unhealthy territory between the hills and the Son, I heard of two diseases as endemic but did not see either, nor in any other part have I known such to prevail as endemics One called Dethori from the accounts given of it would appear to resemble the whitlow, the other, called Dakshini, is an eruption of small painful ulcers which last four or five months.

CHAPTER 2D.

ON THE CONDITION AND MANNER OF LIVING OF THE PEOPLE.

Following the same plan as in the two districts last surveyed, I have in the 5th statistical table given an estimate, concerning the general means of living, constructed as that contained in the 5th table of the Bhagalpur, and 7th of the Behar district. The rate of expense of the lower classes is rather higher than even in the last of the above mentioned districts; yet on the most careful examination no well informed person would allow that the expense was overrated, although, on inquiring after the alleged profits of common labourers and artificers, I could not discover how such sums were procured, and the people here certainly live rather worse than in the northern parts of Bihar, although perhaps not so poorly as in most parts of Bhagalpur. This contradiction between the amount of expense and profit has occurred in all the districts hitherto surveyed, and I am not yet satisfied on which side the error lies, perhaps in many cases the mean may be considered as a fair allowance, but no doubt some classes of manufacturers, especially weavers, have more profit than they are willing to allow. The rate of expense of the lower classes is rather higher than in Behar Only three families, the Raja of Bhojpur, his kinsman Sahebzadah Singha, of Jagadispur, and Aly Hoseyn, of Koyatur, live in the style becoming gentlemen; and the second of these, although his expense is ample, keeps such a motley crew of dependents, that he has too little left for the support of the splendour becoming his high rank. European furniture or equipage have not been introduced.

Hawking and shooting are the favourite amusements of the great. Very few of the natives appear abroad armed, although they are of the most warlike habits and at home are well provided for self defence

The expense of marriage is fully as ruinous as in Behar, and extends not only to the Hindus, but to the Moslems Aly Hoseyn complained of the burthen, but said that unless a man wished to appear mean in the eyes of all his Hindu neighbours, it could not be avoided. The Raja of Bhojpur, when I saw him was preparing for the marriage of a daughter which would cost him 20,000 rupees although he is a very frugal man, eagerly engaged in paying off the debt with which his estate was left encumbered

The expense of funerals is here also moderate, nor do the people in general give to their priests so much in proportion to their income as is done in Bengal I did not hear that any one was suspected of hiding treasure.

In the topography of the divisions I have given an account of the buildings, so far as they affect the appear ance of the country, and in the 6th table the particulars are detailed.

A few of the brick and stone houses are covered with tiles, but in other respects the observations which I have made in the account of Behar are applicable to those of this district. The houses with two stories built of clay in general, as in Behar consist only of two rooms, one above the other, but in Tilothu the Muham medan merchants have some large buildings of this kind, fully as good as those of Phulwari Some castles of clay are large buildings and at a d stance look well, but a near approach discloses the utmost meanness and want of comfort. Tiles as a roof both in claywalled houses and huts, are more common than in Behar, and the advantage is so great, especially where the country is fully occupied, that roofs of this construction seem to be rapidly on the increase. These clay houses have wooden doors, and if there is any window it has wooden shut ters, but many are without any aperture of this nature Fewer of the houses in proportion are whitewashed or painted than in Behar A house of two stories with clay walls, covered with tiles, consisting of two chambers, one

above the other, and from 10 to 15 cubtis long by six wide, costs at Arah from 70 to 100 rupees. One of the same materials and dimensions, but only one story high, costs from 20 to 40 rupees. Very few of the huts have wooden doors, and they seldom have any window. The door, indeed, in many is always open, a hurdle even to shut it being considered as too expensive. The common size of the hut is from 11 to 13 cubits by from 5 to 6. The poor have one hut; the rich have more in proportion to the number of the family. The roofs are still more seemly than in Behar; even those made of tiles being desperately rude and so flat, that few of them turn rain. The ridge is nearly straight, and is supported, as in Behar, by a beam going from one gable end to the other. Each side of the roof, as usual in India, is formed of small sticks and bamboos crossing each other at right angles, and tied together so as to form a parallelogram of the size required. This is laid sloping on the walls and ridge pole, but is not supported by rafters and beams, as is usual in Bengal. In the northern parts the two sides of the roof meet in an even line at the top, and are covered by thatch, so as to prevent the rain from coming through the joining; but in the south the same effect is attempted to be produced by making one side project beyond the other, but this is seldom effectual. The grass used for thatch here is very inferior to that procured in Bengal, but is better than stubble. The poor often use the leaves of sugarcane, which are still worse than stubble, and in some places is used a kind of Scirpus (Narai) that is worse than either. Two other plants, the Bagai and Teni, are used for thatch, and are bad as the Naria; but I had no opportunity of examining their botanical affinities. Except in this greater rudeness of roof, there is no difference in the huts or furniture of this district from those in Behar.

In the 7th statistical table is given an estimate of the manner in which the people are covered by day and night and in which they sleep.

Although a vast proportion of the women are of tribes originally from the western provinces, yet, except in Arah, many fewer than in Behar use the petticoat

(Lahangga) and bodice (Korta), and none of the Hindu women have adopted the drawers of the Muhammedans

Although, as in Behar the Hindu men of rank have in a great measure adopted the Muhammedan dress, when in ceremony, and especially at marriages, yet in their ordinary dress almost every Muhammedan now uses the Hindu fashion. Exclusive of Patna and Gaya, where much more luxury prevails than in any parts of this district, the people here are provided with clothes and shoes nearly as in Behar, and they are nearly as dirty, although I nowhere saw them lousing each other in public.

Not above 40 families have their women adorned with jewels and fully bedecked with gold and silver About one-sixteenth of the women have a gold ring in their nose, some on their fingers, and silver bracelets on their arms and ancles Perhaps nine-sixteenths of the women exclusive of widows, have the gold ring in their nose, and ornament their arms chiefly with glass rings and their ancles with bell metal, the other six sixteenths use chiefly bell metal and tin. Painting the forehead with red lead is not so common as in Behar and those who use it are more moderate in the extent which they cover Anointing with oil is still less practised than in Behar blacking the eyes and tattooing the women are on the same footing

Cutaneous disorders are rather less common than in Behar Those who sleep on the bedsteads called Palang have in general curtains, although in some divisions this luxury is totally unknown They have always a matrass and pillow, and for a covering in winter have a quilt stuffed with cotton. Those who sleep on the second kind of bedsteads called Charpai, never have curtains but have bedding and covering similar to those above-mentioned Of those who sleep on the wretched bed steads called Khatiyas, some for bedding have a blanket or Satarangji but many lie on the bare ropes and when these are made of the grass called Sabe, it is almost impossible to keep them free of bugs In cold weather they cover themselves with a blanket, a coarse sheet (Gulaf) or rug Those who sleep on the ground cover themselves in the same manner, but seldom can afford a blanket. In cold weather they sleep on straw, especially that of the Kodo, in warm they have coarse mats.

In the 8th statistical table is contained the result of my inquiries concerning the diet of the natives.

The quantity of animal food used here is much smaller than in Behar. The rich and the higher castes use chiefly goat's flesh, for geese are not killed; there are very few pigeons, and no ducks, and the Hindus reject fowls. The low tribes indeed have many swine, and feast on pork twice or thrice a month. The eating of meat, therefore, is not in this country to be considered as a standard for ascertaining the circumstances of the people. Game gives no great supply, and it falls chiefly to the share of the lower tribes of cultivators; but the higher ranks often regale on partridges and quails, the only birds of which they are fond. Lean goats-meat is sold daily in the market at Arah and Shahusram, and the Hindus, except a few Brahmans, do not scruple to buy meat from the butcher. In small places these tradesmen kill whenever there is a demand; no beef is publicly sold, but I suspect that more is used than is generally avowed; for both here and in Behar there are butchers who live by killing black cattle. In both districts it would seem that the Muhammedans are afraid, and avoid giving publicly their neighbours the highest offence that can be shown to a Hindu. When they eat beef, therefore, they conceal the matter as much as they conveniently can. To the inquiries, therefore, that I made, conducted chiefly by Brahmans, the people of both districts denied the crime of beef eating. The flesh of buffaloes is in little or no request. Fish is still scarcer than in Behar, there being very few large reservoirs. The people here procure more milk than in Behar, but in general the butter is separated before the milk is used. Butter milk (Matha) is the most common form, although some sour curds (Mahuya dahi) are also prepared from the milk after the butter has been separated. Goats milk is only used for children, or sick persons.

The observations made on the cookery of the natives in the account of Behar are applicable to this district, and need not be repeated, and in the 8th table will be found an estimate of the proportions of the various articles of food, that are obtained by different classes. The luxury of the natives in eating, turns

chiefly on the use of rice, ghiu, milk, spiceries, sugar, salt and oil, and the use of animal food as I have said is no criterion for judging of their circumstances.

Although foreign spiceries are only used with animal food, they are some criterion of wealth because the poor, who procure flesh cannot afford this luxurious seasoning But many rich families reject animal food and do not require the spiceries

With regard to oil, the quantity considered as a full daily allowance for five persons young and old, varied in different places from 11 to 22½ S W and in general nearer the latter than the former quantity The 2nd class is said to use from 5 to 15 S W, average 8⅛ S W the 3rd class from 1⅛ to 10 S W, average 4⅛ S W, and the 4th from 1¼ to 6¼ average 2⅜ S W, a 5th class in some divisions procures oil only on high occasions, but in most places none scarcely but mendicants are reduced to such necessity This estimate includes as usual all that is used for the lamp and for unction, as well as for the kitchen Some of the aboriginal tribes, as Mushahar, Chamar and Dosadh in a great measure reject the use of oil in diet

The quantity of salt said to be a full weekly allowance for five persons, young and old varied from 8¼ to 22½ S W, average 13⅛ S W the 2nd class is said to procure from 5 to 11¼ S W, average 7 S W the 3rd class from 1¾ to 5⅜ average 3⅛ S W and the 4th class from 1⅛ S W to 2⅛ S W, average 1¾ S W but a 5th class in some places although not in all, procure still less. Ashes are not used as a substitute but a good deal of the west country salt escapes the vigilance of the custom house.

Sugar or extract of sugarcane is chiefly used in sweetmeats for children and at all feasts on publics occasions. Adults in common use sugar only to form sherbet, for a cooling drink in the heats of spring The sherbets here are made of water and sugar, or extract of sugarcane, and of capsicum or black pepper, both of which are considered as cooling Rice is used twice a day by all who can afford it, but near the Ganges the staple food of the lower orders is generally the coarser grains, and in the interior these are used at least

once a day. The coarse grains most common in use are barley, pease, and a pulse, Chana (*Cicer arietinum L.*) near the hills, and more commonly on them, a few poor people use as substitutes for grain, Manhuya flowers, and the kernels of the Mango Sakuya and Kend fruits.

In several places I omitted to take an estimate of the quantity of grain considered as a fair allowance for a family of labouring people, but on the bank of the Ganges I procured one, on the accuracy of which I can depend. The family of a poor farmer with one plough, and having six persons young and old, uses daily 288 S. W. of cleaned grain for boiling, and as much meal for pudding, with 72 S. W. of split pease for seasoning, in all 16 lbs 10 ozs. of farinaceous food each day, for six persons young and old, which is a very large allowance.

In the 9th statistical table will be found an estimate of the extent to which the use of various stimulating or narcotic substances is carried, and although, on the whole, these are less employed than in Behar, they are vastly more so than in the greater part of Bengal. Palm wine, although the safest, is the article in which the consumption falls most short of that in Behar, and it falls shorter in reality than may at first sight appear from the tables; because many are willing to drink it, and these, taking it whenever they can, have been entered in the table as drinkers, but in most places of this district it is so scarce, that it is seldom within their reach.

The want of this stimulus is made up by a most extraordinary consumption of tobacco in chewing, and the women indulge in this beastly practice almost as much as the men. It is only a very few women that smoke. The usual daily allowance that a smoker of tobacco consumes is $2\frac{3}{4}$ S. W., or about 495 grains of the prepared drug, one-half of which is leaf. But the custom of chewing prevents smoking from being carried to such excess as is in Bengal. The use of tobacco, either among men or women, seldom commences before they are 20 years old. The spirituous liquor is chiefly made from Manhuya flowers, although a little extract of sugar-cane is occasionally distilled. The observations that I have made on this subject in the account of Behar seem

applicable to this district. Betel is less used than in Behar, and few have their mouths crammed

The fuel by far in most common use is cow-dung made into cakes, and sometimes mixed with husks of rice, but often by itself In the well cleared parts of the district firewood is exceedingly dear and indeed is not often procurable, except by sending cattle and woodcutters to a great distance and even in the vicinity of some forests it is very scarce, the trees being preserved, partly from religious motives and partly as they shelter game, for they are of no real value to the owner The demand for the cow-dung cakes is therefore very great, as in the cold season every one that can procure fuel burns a fire by his bed-side and the quantity of bushes rushes and woody stems of various crops, such as arahar and cotton, that is procurable but a scanty supply In the 10th table will be found an estimate of the different kinds of fuel used.

In the same table will be found an estimate of the kinds of oil used for the lamp and of the various degrees in which the inhabitant of different ranks and places enjoy this convenience. Candles are never used, even in the highest families, except on great occasions, such as marriages Less oil is consumed in illuminations than even in Behar

Only three families, as I have mentioned, live in the splendour of gentlemen although every one on public occasions endeavours to have as much show as possible, but the number and tumultuous noise of the attendants are more studied than the elegance of their dress and decorous conduct. Saheb Zadah Singha, who has the most numerous suits, is indeed very careless on these latter points and his whole time having been dedicated to the sports of the field, his attendants are chiefly of the lowest casts fitted for that purpose and the activity of several has recommended them to fill situations in the management of his estate, that on other properties of such magnitude are usually held by men of respectable birth and education

In the 11th table will be found an estimate of the extent to which the inhabitants of this district are provided with attendants and means of conveyance

None of the natives have adopted the use of European carriages. In state the great use elephants, but all are much fonder of horses than the natives towards the east , and several of them are very well mounted. The ponies, called here Chhinathis, do not differ in breed from the Tatus of Bengal, and, except the few used in two-wheeled chaises (Ekkas), are all reserved for riding. A few are kept at the inns for hire. Some of the Ekkas at Arah are let for hire , others are kept by individuals for their own use. Some of the four-wheeled carriages, and all the two-wheeled that are drawn by oxen are let for hire ; and the latter in general have two bodies, so that, when they cannot be let to convey travellers, they may be employed for transporting goods.

The palanquins are very rude, nor is any of the state kind (Jhalurdar) kept by even the highest families ; but some old ones are kept by bearers, and at marriages are let for hire. In the northern parts of the district wealthy men usually have among their slaves a number of bearers, who in common cultivate their land, and when called on go with their masters palanquin , but in the south the bearers are mostly free. No one, however, I believe, keeps a regular set to carry him about, and to do no other work ; and in most parts of the district it is very difficult to procure any number , in the marriage season it is almost impracticable. The Hindus here as in Bengal never ride on horse back when they go in procession at their marriages. In Behar the bridegroom is often mounted.

The free male domestics, as in the districts hitherto surveyed, are usually allowed from 16 to 8 annas a month, with food and raiment ; but in Arah their wages often rise to Rs. 2. The women-servants, called Asil Tahalin, etc., have nearly the former allowances , but it must be observed, that in the two greatest Hindu families in the district, there is no female domestic. The women of their slaves occasionally attend on the ladies ; but they are wretched dirty creatures, who pass most of their time in the hardest labours of the field. I know that all the free female domestics in one of the three divisions, where any are kept, are employed in a Muhammedan family, and suspect that the same is the case in the other

two divisions. The Hindu ladies, therefore, perform most drudgeries, except the bringing water, or other such labours as would expose them to view Poor women (Panibharins) are employed to perform these, and are more usually allowed food and clothing than paid by a certain sum for each pot of water

Slaves are not so numerous as in Behar but they are less indulged for they are often sold, and when a master is so poor that he cannot feed them, he usually requires them to give him a share of their wages In other respects they are on the same footing as in Behar, only the Hindus are more commonly called Kamkar, although most of them are of the Rawani caste, and the remainder Kurmis with a very few Dhanuks at Arah. The Muhammedans as in Behar, are called Molnazadah. No intermarriages between free persons and slaves are admitted, and when a master has a child by his female slave, it is not removed from the state of slavery, the father only endeavours to procure for his child a marriage with another of the same spurious breed. That such connections are numerous, we may safely infer from the price of young women being higher than what is given for men, the latter usually selling for 5 rupees while a girl brings 20 The children in all cases follow the mother Poor parents seldom sell their children I could not ascertain the number of slave women belonging to Mahammedans of rank, and kept for pleasure. The invalid soldiers have slaves, as in Bhagalpur, but these may be rather considered as adopted children

In proportion to the number of inhabitants, the number of common beggars is more considerable than in Behar amounting to about 3 300, but in other respects heir condition is nearly the same, although they are still more annoyed by the charity of individuals being diverted towards the distresses of pilgrims These are, indeed, often exceedingly great. When one on his return falls sick and is unable to march, although he has set out in company with his nearest kinsmen and neighbours he must be deserted to his fate the means of the party are generally so much exhausted that the utmost expedition is necessary to enable them to reach their abode. The sick person is, therefore, left without the ceremony of a

painful adieu ; and, unless he finds a charitable person able to provide for his wants, he perishes on the roads I am assured by the officers of police near the route which the pilgrims principally follow, that the number which they must bury, in order to prevent the nuisance of putrid bodies, is very considerable. It costs nothing; the persons of the low tribe who remove carcasses being compelled to dig a hole, and to cover the body with earth. No attempt is made to accompany the funeral with the usual religious ceremony, nor to burn it according to the Hindu rite. The poor of the country are not only in general totally neglected, when unable to go out to beg, but in some places it was alleged that whenever one of them becomes sick, and is in danger of dying, the neighbours privately convey him to another manor, and leave him under a tree. If he survives the following day, the people on whom he has been stolen next night convey him to another manor, and the wretch is thus bandied about until he perishes. The reason assigned for this cruel conduct is, that the neighbours are afraid of the expense and trouble which attend the inquiries made by the officers of police, wherever a dead body is found to require funeral. I believe that this barbarous practice is confined to the vicinity of Dumrong. Eleven societies of Hijras may be mentioned among the beggars.

The number of prostitutes is very small, amounting only to 130 houses. They are mostly Muhammedans, only in the western parts of the district there are some of the Gandharvinis, or beauties so numerous about the holy city of Benares. They are nearly on the same footing as in Behar, but are not so rich as in the city of Patna. The women are watched with the utmost jealousy, for which however I believe there is very little occasion; nor, except at Shahasram, did I hear of any intriguers, although of course many such must exist; but no women have a fairer character than those of this district.

What I have said concerning the manners of the people in Behar, is applicable to those of this district, only that in Chayanpur the people of most ranks have a good deal of bear-like incivility; for instance, the lower classes will endeavour to make a stranger go a wrong

road, or refuse to put him in the way for which he asks, while I found that many of the higher castes, although they were of no personal consequence, declined any communication Even there, however the principal families were very attentive, and in every other part of the district all classes were fully as civil as in Behar if anything however, they are still more cautious in their answers, for rather more stupid than the people of that district, and, although equally perhaps industrious they have not the same skill in agriculture.

CHAPTER 3d.

ON EDUCATION OF THE PEOPLE.

The sages (*Gurus*) who instruct children to read and write the Hindi character are on the same footing nearly with those in Behar. The master furnishes the Path, or school-house, and each boy gives 1 anna, and from 5 to 7 seers of grain a month. Each school may be attended by from 5 to 30 boys, but in some places they attend only during the rainy season. The children usually go to school at the age of six, and attend four years. During the two first the boy writes on the ground with a pencil of white clay (*khari*), during the remainder of the time he writes on a black board with a reed, and white liquor prepared by rubbing the clay in water. His education is finished by his parents, who teach him to write on paper; and many parents go through the whole steps, there being no other teachers.

The Hindi dialect is now in general use, but it differs very much from the Hindi of Patna, and the dialect of Bhojpur was long celebrated for the uncouthness of its phraseology, and the difficulty with which it was understood. Near the Ganges now the more common form of the language has in a great measure been adopted especially among persons of rank and education; but in the south even the highest persons, at least in speaking to their servants or tenants, use the old form which differs not only in any phrases, and in containing many obsolete or barbarous words but in the inflections of the verbs, and in being interlarded with many expletive and unmeaning particles, such as *Ba* and *Bati*, the former in Bhojpur, and the latter in Chayanpur. The inflections of the verbs are exceeding different from the common

dialect, for instance, in this district the people say *Jala* in place of *Jaya*, *Aola*, in place of *Aya*, *Karal*, in place *Kiya* and so forth, and many of the most common words are totally different, as, for instance, *Rawang*, or *Raorang*, is used in place of *Tom*, you, *Phur*, in place of *Sach*, true, and *Pusar*, in place of *Jhut*, false. These, and many other words, are in all probability derived from the languages of the aboriginal tribes spoken before the introduction of Sangskrita, or its corruption the Hindi, and they may perhaps be remnants of the Chero language, which no doubt was once prevalent Not only the Cheros, however, but the Kharawars, who probably are the original inhabitants, subdued indeed by the Cheros, but still remaining totally unmixed on the table land, speak now the Hindi language. That this however was not the vulgar language, until a very late period that is to say until immediately previous to the Muham medan conquest will perhaps appear probable from the inscriptions at Totala-devi No 18 and at Tarachandi, No 1 where, as I have before observed, although some part is in Sangskrita, yet many of the names are bar barous and some parts are not understood, although perfectly legible. Some few words in this part, accord ing to the Pandit of the survey, may be traced to Sangskrita roots, but the greater part has no affinity to the language now spoken. It is true that the persons to whom these inscriptions refer were probably of the Raythor tribe, which is usually said to inhabit Marowar in the west of India, and it may be supposed that the unitelligible parts of the inscription are in the language of that country, for I know from several Raythor Rajputs just come from Marowar that the barbarous names mentioned in the inscription are still in common use in their tribe, but these Marowars speak a dialect of the Hindi language not more different from that of Patna than the dialect of Bhojpur is, nor could the Rajputs from thence understand a word of the inscription. But I shall afterwards have occasion to shew that the Raythors did not occupy Marowar until after the time when this inscription was written, and there is also reason to suspect that the ancestors of the persons mentioned in this had long resided in the vicinity, and

therefore I think it probable, although by no means certain, that the unintelligible parts of the inscription are in the dialect commonly spoken by those of highest rank near Rautas in A. D. 1158. The observations in the account of Bhagalpur and Behar, that I made on the use of the Hindi language are applicable to this district.

The songs used at marriages are however in a more pure style than the poetry of the Bhats, and are not entirely understood by many of the vulgar.

The higher dialect of Hindi especially the Ramayan of Tulasidas is as much read, and as little understood as in Behar, and at Arah two or three Pandits are employed to read this work as in Patna. Besides this the Bhagwat of Lalachhulwai (a translation of the 10th book Dasamaskandha) of the Bhagwatpuran by Bhupatdas, a Kayastha, and the Sudamacharitra written by Haladhardas are occasionally read. The books composed by some persons, who pretend to have found out new roads to heaven, are also composed in this dialect. I heard that Ritu Raj Misr of Vagsar studies the Prakrita of Ravana, but the Pandit of the survey had no opportunity of conversing with him until he had become blind with age, nor of procuring an account of that language, so as to ascertain, whether or not it be the same with the Prakrita of Magadha used by the Jain. In the inscriptions of this district, which I have attributed to the Cheros and Raythors the character is pure Deva Nagri, but in those at Masar, the character resembles the Nagri common in Behar, which contains many letters different from those in the modern Deva Nagri. The study of Persian is just as common among the Hindus as with the Moslems, almost every Kayastha endeavouring to acquire more or less. They seldom however attempt to do more than to be able to keep accompts, and to indite an epistle. The Moslems often study more, in order to fit them for the transactions of the law. The teachers are called Miang jiu, and are always in the service of some rich man, who gives them from 1½ to 2 rupees a month, with food, and a warm cloak for winter, for which they instruct all his children. The children of neighbours, who are allowed to attend, give from 2 to 6 annas a month each. The

Persian character is not used for writing the Hindustani dialect, which, so far as I can learn, is entirely colloquial

The persons of the Bhojpur family can read and write both Hindi and Persian, but perhaps a half of the owners of land can do neither, and of the other half not above one-fifth part can do more than sign their name, and guess at the meaning of a revenue account. Persons who have reached this degree of knowledge are here called Murkats. A great many people here however fit themselves for the transaction of ordinary business, and many go abroad in quest of employment. As usual in such cases it is the most adventurous and able youth that go abroad , and those that I found at home, seemed fully as remarkable for chicanery and stupidity, as the scribes of Bhagalpur The native officers of police, how ever, appeared to me, with a very few exceptions, very decent well informed persons.

Ten or twelve Hindu ladies have acquired the dangerous art of reading and writing letters, and about 20 in Karangja can sign their name, and understand an accompt but these acquirements are considered by the grave as improper, and by the childless widowhood of two ladies of Tilothu, who not only write a fair hand, but understand the poetical effusions of Tulasidas, is attributed to the divine wrath irritated by their presumptuous search after the forbidden fruit of knowledge. In general ladies of the highest rank understand only the common form of the vulgur dialect.

In the 12th table will be found the result of my inquiries respecting the state of common education in this district, and in the 1st table the number of school masters and teachers will be found In this district I heard of three Maulavis who instruct pupils in Arabic science and Persian literature. There is no public ins titution for the purpose, nor do the Maulavis give their pupils food. Sher Shah established a Mudruseh or college in Rautas, but it has been long deserted

The office of Kazi is hereditary, and sometimes of course neither ably nor uprightly filled. In flagrant cases of corruption they have been dismissed The Kazis are attached to pergunahs, and not to the modern divisions of police, which occasions some inconvenience.

With regard to the sciences of the Hindus the Pandit of the survey in the course of his inquiries heard of 25 teachers. In the 13th table is given a list of these philosophers, and to this list I refer for many particulars. Here the term Adhyapak is not in use, nor are the academicians distinguished from other learned men by any peculiar name, the whole being called Pandit. No one science seems to have a preference to the others, but each man is held in estimation, according to the number of sciences, which he professes, and his supposed skill. Those who teach the grammar of the Sangskrita language, are however called Savdika Pandits, and are not much esteemed, unless they profess something more. Rituraj Misr is admitted by all to be a person of great learning, the Pandit of the survey considers all the others as rather shallow. Few of them have endowments, or maintain their pupils. The Bhojpur Raja feeds those who attend Krishnalal, who is his family priest (Purohit), but he is not equal in reputation to his father Rituraj.

I shall now mention, what I can learn from the Pandit of the survey, concerning such of the books as are here taught, of which no account has been formerly procured.

Among the grammars the Chandrika, which in Behar was said to be the same with the Saraswat mentioned in my account of Dinajpur, is here said to be a different work, and to have been composed by a Ram Sarma Acharya, and to be as easy as the Saraswat. The Amarakosh is the only vocabulary (*Abhidhan*) in use. The poems composed by mere men (*Kabya*), on whatever subject they treat, are here considered as a separate science, and are not held as an appendage to law, as in Bhagalpur, or to grammar as in Behar.

The explanation of the works of Vyas also is considered here as a separate study; but the Vedas are totally neglected, and the Sri Bhagawat Puran, and the portion of the Mahabharath called Bhagawat Gita, are the only works explained, and that according to the school of Sridhar.

In law, the great authority is the Mitakshara, or commentary on the law of Yagganabalkya, mentioned in

my account of Behar The only other book on this subject which has not hitherto been explained, and that is used here, is the Kala Nirnaya, composed by Kamala Bhatta a Maharashtra Brahman.

Metaphysics are only taught by two persons, but one of these is exceedingly learned, and is said to possess a great number of authors on the subject. The Tantras are only taught by one person and what may seem strange is, that though the teacher is of the sect of Vishnu, two at least of the books which he uses belong to the sect of Sakti and enjoin bloody sacrifices The nature of the other book I have not learned.

There are only two professors of astrology, and these have not high reputation. The Krita Lilawati, one of the books which is taught, was composed by a certain Satananda Of the others, the Pandit of the survey can give no account.

The two Brahmans who teach medicine, are actual practitioners The Baidya Jiwan was composed by Lolamba Raja, but who this person was is unknown The Yunani physicians or followers of the Greeks among the Muhammedans, have no public teacher , they are educated as private pupils.

Besides the professors who teach Hindu science, about 400 persons are dignified with the title of Pandit and all of them understand a little of Sangskrita grammar, of law and of the profitable science called Jyotish , but none can be considered as at all learned

None except Brahmans can legally study the word of the gods or of the holy persons called Munis nor has any one ventured to infringe this law except Babu Gopal Saran of Vagsar, a Rajput of the Bhojpur family Two or three Kayasthas have indeed studied the Sangskrita grammar written by mere men, but not with a view of obtaining the forbidden fruit of knowledge Their object seems to have been to acquire what would enable them to understand the wanton pedantry of Tulasi das

Scarcely any interlopers pretend here to interfere with the rights of the sacred order, in explaining the decrees of fate by the science of Jyotish Besides all the Pandits, the Purohit Brahmans, exactly similar to

those so-called in Behar, share in the profits of this art, and many of them called Dihuyars have an hereditary right to all the lower classes of their respective manors, just like the Panchanggas of the south of India. In this district none of the colony from Kraungchadwip, nor of the Jyosis have procured a footing, but their place is supplied by some ignorant Brahmans, not unaptly called Dakatiyas or robbers.

In the southern parts of the district 120 or 130 women of low tribes, in the month Strawan give themselves out as possessed by Maha Maya. They come from their houses under a violent agitation, seat themselves under a tree, and speak nonsense, while their husbands beat a drum. The lower castes flock round with little offerings of grain, and endeavour to discover future events in the nonsense which the creatures utter. Some of these women are young, some old ; but, after having been once affected, they usually continue to be so every year. In the intervals they are as rational as usual.

The era Samvat and lunar year are in use here, as well as in Behar. The 1st day of the month with the Hindus commences on the full-moon ; with the Muhammedans, when the new moon is first seen.

Besides the professors of medicine, I heard of 103 Brahmans who practise that art ; two or three of them are of Kanoj, all the others are of Sakadwip. There are five Muhammedan practitioners who pretend to be followers of Galen and Hippocrates. None of the low tribes venture to interfere. The Hindu physicians are not servants, they subsist by the fees of those who employ them, and may make from 10 to 20 rupees a month. The followers of the Greeks make rather more. None pretend to practise medicine as a profession, without having studied books on the science ; but many people have nostrum which they give to the sick without any fee or reward except reputation. Few men of rank are without some recipe of this sort. There are about 40 gurahs or surgeon-barbers who treat sores, and some of them with considerable skill. These also cup and bleed ; but this is done also by many barbers, who do not venture to apply drugs to ulcers. The midwives are as usual of the lowest tribes, and besides cutting the umbilical chord,

treat pains and tumours of the abdomen, even in males, by friction and dry cupping

From 1900 to 2000 men and 100 women pretend to be possessed of the art of incantation, about 400 of the men are employed to cure the bite of serpents, and the remainder in curing the diseases attributed to the operations of witches and devils. Perhaps 300 or 400 of the men are called Bhakats or worshippers, and, as in Behar, take the devil to themselves, when they expel him from their patient.

Only 30 inoculators for the small pox reside, but these being unable to operate on even the small proportion of the people which have adopted this salutary measure, several operators come from the north side of the Ganges. Of late the practice seems to have been fast gaining ground

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CHAPTER 8TH

RELIGION AND SECTS :—Had I, as in former districts, taken the number of Moslems and Hindus from a general estimate of the proportion between the two classes of men, given by the people of each division, I should have made the number of the former much greater than, I think, can be admitted ; although the proportion stated was by no means so high, as in any of the districts hitherto surveyed. I soon found that in this district very few Muhammedans, who pretended to a decent purity of birth, would touch the plough, and that this labour, of which the Roman nobility was proud, is admitted by few only of even the low converts from the impure tribes of Pagans that follow degrading trades. I prefer therefore a list made out in each division of the different tribes of the faithful, although I am inclined to consider that the numbers are somewhat underrated ; but I have had no means of forming a conjecture concerning the proportion, and therefore give the numbers such as they were procured. The reader will however do well to keep in mind, that the numbers of the Muhammedan artificers especially, are probably somewhat more than I have stated, and that the surplus is employed in agriculture, and that of course the number of the agricultural tribes of Hindus ought to be somewhat reduced. The statements, which I have followed as most exact are given in the 1st and 4th tables, and I shall afterwards mention the particular tribes, the numbers in which are probably exaggerated among the Hindus, or diminished among the Muhammedans.

SECTION 1ST OF THE MUHAMMEDANS

Most of the general observations that I have made on this sect in the account of Behar are applicable to this district. The Pirzadahs however are here of much less importance and many who officiate are vagrants of little or no respectability, who come from other places The families in which some adult persons have made the profession of faith called Murid may amount to about 6700 In imitation of the Hindus some, who affect more than ordinary virtue call themselves (bhakat) worshippers and, least they should be mistaken for the careless sinners usual in the world distinguish themselves by wearing a string of large wooden beads an external sign of holiness common among the pagans.

The number of real Fakirs is not great, amounting to about 240 families, and 20 who abstain from marriage and adopt successors Almost the whole are Tukiyah dars, that is they are attached to sacred monuments and for a support have endowments in land These in general were originally very small and, where they were tolerably large, by the increase of procreation the owners have been reduced to poverty, so that some have been even necessitated to hold the plough New families are not admitted into the order, but the unmarried of course adopt whatever pupil obtains their favour and I heard of one Brahman who has been admitted to this honour The Fakirs are mostly Madaris with a few Imamis and Julalis.

Prayer and ablution such as the law of Muhammed requires proportionably to the number of people are more fashionable than even in Behar as it was said that from 30 or 40 persons performed namaz at all times enjoined by the prophet, from 2 or 3 hundred may pray once every day, and more than double that number on Fridays

Two persons have performed the pilgrimage to Mecca. The journey in one of the cases seems to have been facilitated by an idiotism, either real or affected which the pilgrim enjoys Pilgrimages to the tombs of saints at a distance are not near so common as in Bengal, not above 180 people in a year leave the district for this purpose.

I have not heard that in any mosque of this district there are regular prayers every Friday, but in a good many there is worship on the Id and Bukurid, and perhaps on a few other principal holidays.

Perhaps seven or eight people may understand some of the Koran and a good many read it, although none have committed the whole to memory. No one attempts to explain this work to the multitude.

The duty of fasting and the celebration of the Muhurum are much on the same footing as in Behar. The number of Taziyahs made in celebration of the prophet's grandsons amounts to about 1,000, of which 4 or 5 only are made by Hindus.

I heard of only 60 families of Shiyas, of whom two-thirds are in the divisions of Shahusram and Sangyot. Such a small number of course can give no disturbance in the Muhurum.

Among the Moslems here the doctrine of caste is fully more confirmed than in Patna, and no one person will eat with infidels ; most tribes are excluded from mutual intermarriage, and many are condemned to perpetual exclusion from rank and respectability although, as happens even among the Hindus, struggles are made to resist the strict application of this monstrous and revolting injustice.

1. The saints, who claim a descent from the daughter of the prophet, amount to about 330 families.

2. The Moguls do not exceed 30 families.

3. The Pathans are estimated at about 2170 families, a considerable number of these are avowedly converted Rajputs, who on account of their congenial disposition were admitted into the fraternity of this sanguinary and deceitful people. These still retain a good deal of landed property.

4. All the Sheykhs here consider themselves noble, and of Arabian extraction, 700 families are called Sheykh without addition, and 50 pretend to be of the tribe of Koreish.

5. A hundred families pretend to be descended from the warlike companions of the saint Mulek Bayo, who according to a legend of the most dubious authority was the person, that first subjected the infidels to the

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authority of the faith. These people call themselves Mulek, but some Brahmans also are called by the same name, owing to their having been companions of the saint. They now live entirely by rehearsing the poetry descriptive of the love of Radha and Krishna. Whether or not it was by this profession that they gained favour from the propagator of the faith, I cannot take upon my self to determine but some Muhammedan saints are well known to have been delighted by the most prurient com positions holding them as mystical descriptions of divine love, and of heavenly joy

6 The Fakirs amount to 240 families, and do not intermarry with the profane.

7 Poets (Bhats), who have mosty small endow ments, amount to 120 families The above are reckoned Ashraf or gentry and not above three or four of them are traders, nor above five or six are artists, who wash shawls and make tobacco pipes. The profession of agri culture they hold in great contempt, and, although many have farms, the cultivation of which they superintend very few indeed will touch the plough. In Arah Biloti and Baraong however, dire necessity has compelled a few to undergo this degradation The commercial and labouring classes of Muhammedans belong here entirely to converts of the tribes, that among the Hindus were held as the dregs of impurity and a great part continues to follow their original professions although some culti vate the ground either for the whole or for a part of the year, as they did indeed before their conversion I shall now enumerate them

8 Mendicant musicians (Daffalies.) 105 families These were originally of the tribes that make tape and glass ornaments or taylors Many of them have now abandoned their idleness and have become traders in Manihari goods

9 Retailers of fish and Vegetables (Kunjras) 285 families. There is here a tradition that originally these were of the Hindu tribe Khattik, and were converted by Sher Shah

10 A branch of the same profession amounting to 20 families have at Arah separated from the others and call themselves Suleymani Most of them are employed

as domestic servants. The term Kunjro is rather reproachful, their women exposing themselves in the public markets to vend their commodities, and being thence supposed to be given to intrigue.

11. Innkeepers (Bhathiyaras) 200 families.

12. Sellers of betel (Tambulis) 3 families.

13. Retailers of provision (Mukeri) 400 families. This being a very low profession among the Hindus, retains a similar character among the converts ; but 300 families at Tilothu, having acquired very considerable property, it is said by supplying the army of some king with provisions, endeavour to separate themselves from their low brethren, and call themselves Rakhi. They have entirely abandoned their old profession, and trade chiefly in silk and cloths. The others live chiefly by preparing tobacco for smoking. These are the traders. I now proceed to the artists.

14. Musicians, who perform at marriages, (Dhari-Mirasin) 6 families.

15. Musicians, who perform at births (Pawan griya) 63 families.

16. In this place may be reckoned the 11 societies of eunuchs (Hijira) that infest houses at births.

17. Prostitutes (Kusbi) 125 families.

18. Ballad singers (Kalawangt) 10 families. They seem to be converted Brahmans of the Katthak kind.

19 Falconers (Mirshekar) 5 families.

20. Bow and arrow makers (Kumangur) 7 families.

21. Powder makers (Atushbaz) 22 families.

22. Soap makers 7 families.

23. Cotton cleaners (Dhuniyas) 720 families.

24. Dyers (Rungrez) 140 families.

25. Washermen 32 families.

26. The Jola or weavers were estimated to me at 7253 families ; but I think it probable that there are a good many more, as it is this tribe chiefly, that has betaken itself to agriculture.

27. The tape weavers (Patwars) were estimated at only 22 families, confined to Arah , those in the country being still pagans.

28. Carpet weavers (Kalinbaf) 30 families.

29. The tailors 350 families.

30 Saddle and saddle-cloth makers 27 families. I believe that the two professions do not intermarry

31 The makers of glass ornaments (Churihara) 249 families

32 Barbers 220 families.

33 Oilmakers 30 families.

34 Bakers (Nanwai) 3 families.

35 Mutton butchers (Bukur Kussab) 57 families.

36 Beef butchers (Bara Kussab) 39 families

37 Gardeners (Muli) 9 families

38 Paper makers 130 families These pretend to be Muleks and to have been introduced by Mulek Bayo, but the gentry of this name disown the connection, and have no communion with these tradesmen, although the latter are the richer of the two

39 Farriers (Nalbund) 21 families.

40 Cutlers (Sikulgurs) 10 families

41 Sweepers and scavangers (Hulalkhor) 34 families.

42 Slaves (Molaah) 510 families These are mostly employed in agriculture.

SECTION 2d OF THE HINDUS

I have nothing new to offer concerning the origin of the castes, more especially of the Brahmans, and shall therefore proceed to an enumeration, according nearly to the respective rank, which each is usually allowed by their neighbours to hold, although this is often very different from their own pretensions. In the list procured by the Pandit of the survey he appears to me naturally enough to have exaggerated the number of the high castes and to have overlooked the numbers of the low tribes, because the former are known to every one, and the latter live in obscurity The numbers, therefore, which he procured, I have corrected by estimates, made by my chief assistant of the four different classes of people divided into the most usual prevailing sub-divisions, such as Brahman, Rajput and Kayastha for the gentry and Kurmi Ahir, Kairi, etc., for the cultivators, while for the artificers and traders I have followed the lists of each profession procured by the same person

The Brahmans on such grounds I estimate to amount to very near 34,000, of which about one half may be said to belong to the sacred order, as, if employed, they could receive gifts, (Dana) and perform religious ceremonies for the absolution of sin. The other half belong to the military tribe, which I consider as descended of the ancient Brachmani.

It is only however a small part of the sacred order that is able to procure a subsistence by their proper duty, 97 or 96 per cent. at least hire land, and 70 per cent. at least do every kind of labour on these farms, except holding the plough, a good many have entered into the regular military service, and a few have become merchants. Not above 25 per cent. can even sign their name.

Beginning with the northern division of the 10 tribes, into which the sacred order is now usually divided, that of Kanoj contains almost the whole, amounting to about 16,000. The Kanojiyas of this district have very little learning, only four of the 25 teachers of science belonging to the tribe, which does not contain above one half of the common Pandits, but it possesses the greater part of the Dihuwar Brahmans, who, as Vossius said, *sacrificuli sunt in pagis et decipiunt vulgos*. In general the Brahmans of Kanoj are mere peasants, and many of them are inclined to arms, so that they differ very little in their manners from the military Brahmans, or from Rajputs, except that they are more sly, and not quite so violent. They do not scruple to ride in carriages drawn by oxen, a custom which gives the utmost offence to the Bengalees, while on the contrary many of the Kanojiyas here take offence at the Bengalese eating fish, and rice that has been cleared of the husk by boiling. A large proportion of them do not know the name of the God to whom their secret prayer is addressed, nor was I able to ascertain, to which sect the greater part belongs. The Pandit of the survey thinks, that Vishnu is the favourite, while my chief assistant thinks that the Goddess has the preference. By far the greater part of them call themselves merely Kanojia Brahmans, but some call themselves Antarvedi, some Saryuriya and some Sanauriya. These divisions

seem to have taken place in the very last periods of Hindu government, when Kanoj came to be the capital of a kingdom, and are derived from the provinces into which that kingdom was divided Those who are called merely Kanojias in all probability had settled here, before this division took place. The number of these called Antarvedis and Sanauriya is quite trifling, the Saryuriyas from the banks of the Saryu are not a seventh part of the whole. 34 families are distinguished from the others by the name Katthak, and obtain a subsistence by singing amorous ditties accompanied by musical instruments. In this district they do not dance, as is done at Benares.

None of the colonies of Kanyakubja, that have settled in Bengal have returned to this quarter and there are only one family of each of the three tribes of Saraswat, Gaur and Maithila none of Utkal, nor from the five southern tribes, so far as I heard, have settled in this district.

Next to the Kanojiyas the most numerous class of the sacred order is of the original colony from Sakadwip of which there may be about 850 These adhere to their duty more strictly than the Kanojiyas, as 21 out of the 25 teachers of science and one half of all the Pandits belong to this tribe. A few of them also are Dihuwars and some practice medicine, so that a large portion lives more or less by some sort of science, and most of them can read and write many of them rent lands, but few or none toil with their own hands, a few however enter into service Their manners seem to be the same as in Behar

Among the Brahmans, who belong to the 10 tribes of the sacred order but whose tribe is not known, owing to the lowness of the offices which they perform, are about 260 families of Kantahas concerning whom I have nothing new to offer The name Kantaha, being considered disgraceful they are enraged when it is used, and people in speaking to them usually call them Mahapatra or Mahabrahman

There are also about 100 Yajurhotas, and an equal number of Dakatiyas or Bhareriya, who are admitted by all to belong to the sacred order, but who would not

probably call himself a Rajput. All the Kharwars of the hills marry in their tribe, quite contrary to the custom of the Rajputs, and it would appear from the above mentioned marriage that the chiefs of the Ramgar district do the same; but the Kharwars of the table land have given up all connection with these chiefs, as well as with the palanquin bearers of the plains. The original seat of the Kharwar tribe, according to Bhupnath Sa, was Khayragar, a small fortress on the road between Merzapur and Burdi. From this it is probable that at one time the whole tribe was subject to some one chief who resided at that place. Bhupnath and the other Kharwar chiefs are of course beset by the sacred order, and have adopted entirely the manners of Rajputs. He would fain have it believed that his ancestors held Rautas for many ages and came from the vicinity of Ayudhya 52 generations ago; and he furnished me with a list of their names; but this was evidently a mere fabrication, totally contradicted by the inscription at Bandughat, to which nevertheless he referred as authority. He has indeed introduced some [of] the names which it mentions but in a manner that is quite absurd. Man Singha for instance, the Viceroy of Behar and Bengal, and a person of very elevated rank from the West of India, is made the 42nd generation of the family, and Pratapa Dhaval, who from inscriptions we know was alive in the A. D. 1172, is made the 11th of the family, so that 41 generations occupy only 641 years. Nor do the immediate descendants of Pratapa Dhaval bear in the Raja's list names at all similar to those mentioned in the inscription. I have besides endeavoured to show that this Pratapa Dhaval was of the Rathor tribe; and on the whole I have little doubt that on the final overthrow of this tribe by Sher Shah, the ancestor of the Belaunja family continued to hold his lands of the Moslems, as he had formerly done of the Rathor Rajputs, and that his real ancestors are Kangs Ray, contemporary probably with Sher Shah in 1539, Pratapa Dhaval who died in (A. D.) 1567, Pratapa Rudra who died in 1569, Singjanath and Pratapa Ray who both died in 1589, and Madan Singha who died in 1596. In the Rajah's list Kangs Ray is indeed mentioned, but no mention is made of the other

persons, the whole names, except a few of his more immediate ancestors, having been put down from the imagination of his Purohit, by whom the list was compiled nor was this priest at the pains to consult the inscription, and therefore introduced a few only of the names that occurred to his memory That for many generations, however the Rajah's ancestors possessed both banks of the Son, for a considerable distance above Rautas, there can be no doubt and therefore I conclude that they are the persons above mentioned, as alluded to in the inscriptions, and from the titles which they assume, it is probable that even after the Moslems had acquired Rautas the influence of this family for some time continued to extend over all the territories occupied by the Kharwars, that is from the boundary of Bhagalpur to Baghela, a long but narrow and barren territory It is also not at all unlikely that the ancestors of Bhupnath Sa may for 52 generations have been chiefs of the whole Kharwar tribe, and may have originally resided at Khayragar, but the desire of being considered as a Rajput has induced the Raja to trump up a new story, to the utter destruction of such family traditions as may have remained. When the subordinate chiefs became independent of a common head, the inscription stops, the successors of Mandan Singha being held unworthy of public record Although the Belaunja Raja has still estates in this district, none of his family nor of the Kharwar chiefs, who have entirely rejected that title, reside here. The unmixed Kharowars, who occupy the table land amount to 770 houses, and those, who occupy the plains intermixed with other labourers, to about 2230 houses. The former live so impurely, that they scarcely can be as yet considered Hindus the sacrifice of the sacred animal being in the present times considered as a bar to such a title, but the Dasanamis and even some Brahmans make occasional visits to instruct their chiefs, although none have taken up a fixed abode, and the people are not worth instruction Those who act as palanquin bearers have indeed abandoned the flesh of the ox and buffalo and disclaim fowls yet they eat pork but this is done by the Kandu, a tribe still higher than they are nor among the Brahmans of this district is it considered

that such a diet defiles a Sudra. On this account some of the Kharwars are admitted to the honour of being their slaves, nor do they scruple to drink the water which these slaves have drawn, and which has washed their thumbs, for the natives always lift a vessel by putting their thumb in the inside and their fingers without, so that the thumb is immersed in whatever liquor the vessel contains. It seems to be owing to this circumstance, that so much nicety is observed in taking water to drink out of the hand of impure tribes: actual cleanliness is quite out of the question, no people on that point being more careless than the Hindus; but they are afraid of taking water from the hand of a person whose thumb may have been soaked in an ox's gore before it was thrust into their drink.

The tribe of palanquin bearers named Bhar has been mentioned in the account of Puraniya, as once, like the Rawanis and Kharowars, having been a governing and military race. In this district also the Bhar seem to have been a warlike tribe, and for ages held some considerable estates, part of which they still retain. On this account the greater part call themselves Raj Bhar, and some call themselves Rajbangsis; while the families in actual possession of the lands consider now the term of Bhar altogether degrading; nor can it be mentioned to them without the greatest offence. These call themselves Parihar (rapacious) Rajputs, and gave me an account stating that their ancestors came originally from the West of India, and entered into the service of a fellow of the Bhar tribe, then owner of the estate called Bharsi from the name of his race. Some time afterwards the noble[s] servants took an opportunity of putting their master to death and of seizing on his property, which it must be observed is considered as a clever thing, of which no one is ashamed. Unfortunately for the honour which the family derives from this action, an inscription was made on a temple by Brajalal, father of the present chief, and dated Salivahan 1723 and Samvat 1858 (A. D. 1801), in which he plainly calls himself a Bhar, the title of Rajput being then even unclaimed by the family. It however has all the manners of that race and even the lowest of the Bhars observe the rules of Hindu

purity, abstaining from all unclean food and from spirituous liquors. Kanojiya Brahmans perform their ceremonies, and the Dasnamis are their spiritual guides. Their total number including Parihar Rajputs, Rajbangsi Bhars and Rajbhars amounts to about 500 families

Descending a little lower in the scale of pure Sudras we have four tribes.

The Gop of the sacred language are in this district called Ahirs, but do not differ in their manners from the Goyalas of Behar, only, as they are suspected of being thieves a good many as usual are employed for watchmen. In all there may be 19,200 of whom 2,600 adhere to the duties of their profession, tending cattle and preparing and selling milk and cowdung The able-bodied men of the remainder are employed at the plough and some also act as watchmen while old people, women and children take care of their neighbours cattle, and collect cowdung for fuel The Krishnat tribe forms rather more than a half of the whole, that is are about 52 per cent the Majorti tribe may be 18 per cent, the Kanojiyas 15 per cent, the Geriyas 12 per cent, the Baragoyars 2 per cent and the Dahorors 1 per cent. This shows that the allegation of the Brahmans of Behar concerning a tribe called Ahir, is quite void of foundation, all here are called Ahirs, but the Majrotis, considered *in Behar as distinct from the Ahirs,* form 70 per cent of the whole. The reason of such discordancies concerning this tribe seems to be, that the Brahmans feel sore on account of the God Krishna, a person of the family of the moon, and descended of the twice-born race, having been educated in the family of a Sudra bordering on the brink of impurity and having married several beauties of that low tribe, which indeed must be considered as a strong objection to the early prevalence of the doctrine of hereditary caste. The sages called Jhunukiyas are said sometimes to visit this district, but the Dasanamis are guides for the greater part of the Ahirs although some follow Nanak the Vairagis, and the Kabir The Dihuwar Brahmans perform their ceremonies. They eat the hog offered at the Dewali, but do not openly use pork at any other time.

The Gangreris or blanket weavers and shepherds, amount to about 530 houses, and very seldom cultivate the ground. The Dasanamis are the Purohits of the greater number, and the Dihuyar Brahmans perform their ceremonies.

The Baris, or torchmakers and carriers, amount to about 430 houses, of which above 200 are mere farmers.

Of the Khattiks only one family remains Pagan, for I have no doubt, that the Kungjras, now all Muhammedans, originally belonged to this tribe. To the first class of impure Sudras belong five tribes.

The Kumbhars or potters amount to about 1200 families. Except 40 families of Magahis, all belong to Kanoj. The Dasanamis are spiritual guides for the greater part, and their ceremonies are performed by the Dihuyar Brahmans.

The Lohars amount to about 2400 families. They are all of Kanoj, except 100 called Laori. This term is a vulgar name for a female slave, nor can the Pandit give any other explanation. I suspect rather, that it is a careless orthography for Lahor, a well-known country, from which these families may have come. The Dasanamis are spiritual guides for the greater part of the Lohars; but Nanak and the Kanojiya Brahmans take as many as they can, and the latter perform their ceremonies. The Lohars adhere to their profession of blacksmiths, but many of them encroach a little on the business of the carpenters, by making the wooden parts of the implements of husbandry.

The carpenters (Barhai) amount to about 900 houses, who confine themselves almost entirely to their own art. About 150 of them have come from Kanoj, the remainder is from Magadha. Their spiritual guides are chiefly Dasanamis and the Dihuyar Brahmans perform their ceremonies.

The barbers (Nai) amount to about 2000 families, 1900 of which are of Kanoj, while 3/4 of the small remainder came from Ayodhya and a quarter are called Sribastav. This term being applied to several castes is probably local, although I cannot learn where such a country is situated. The Dasanamis are spiritual

guides for the greater part of the barbers, and the Dihuyar Brahmans perform their ceremonies

The Laheris who work in lack, amount only to 30 families, not distinguished by any peculiar name

In this district, the fishermen called Malo, live but a small part of the year by this profession, or by the management of boats, and are almost all cultivators, who in the seasons catch fish or keep ferries. As in Behar some are considered as in the dregs of impurity, while others are altogether vile The former reject pork the latter eat it, but why this should create a difference, I cannot say, as several tribes here allowed to be pure grant themselves this indulgence. Of those merely impure there are two tribes.

The Suriyas amount to 70 families.

The Mariyaris contain 240 families The Dasanamis are the spiritual guides for both these tribes, and the Dihuyar Brahmans perform their ceremonies.

The lowest class of fishermen consists of eight tribes of the same rank, with twelve tribes of day labourers and artists. as follows, beginning with the fishermen. Of the Tiwars there are only 5 families Of the Chaing there are 220 families

The Bindu are divided into two kinds, of which one, amounting to 360 families contains fishermen, the other, containing about 100 families is composed of Beldars or workers with the hoe both are in fact farmers and I understand in this district are considered as the same tribe. The Dasanamis are their spiritual guides, and the Dihuyar Brahmans perform their ceremonies

The hoe men (Beldars) include besides about 350 families, of which three-fourths could make saltpetre, but all have not employment and all act as cultivators The remainder called Khatawas are ditchers but they also live chiefly by agriculture. The Patwas or tape-makers, who continue Pagans, are of two distinct tribes, 60 families are called Goriyas, and have no communion with the others

The second class of Pagan tape-makers are Yogis, and during the government of the Siviras, were probably the priesthood of the country, but I have not yet been

able to procure any proper account of this curious people. Some of the Yogis are also weavers, the whole in this district amounting to about 130 families.

The Pagan weavers (Tangtawas), who are rather more orthodox, are very few in number. There are 350 families called Phojpueiyas, 100 called Kharwar, and 25 Rawanis. These two last were no doubt once pure, and of the tribes now reduced to carry the palanquin, but they have abandoned themselves to the impurities of their vile profession, and are scouted by their original tribes, of whom an account has already been given.

Some palanquin bearers called Dhushar, amounting to 60 houses, appear to be nearly of the same rank with those Kharwars and Rawanis, who have defiled themselves by the loom.

The Telis or oilmen in this district are numerous, amounting it is said, to above 3000 houses; 200 only are said to live by trade, and all the others live by expressing and selling oil, but I am inclined to think that this must be an exaggeration. 2,400 houses are said to be Kanopyas and 400 of Magadha; 200 call themselves Behata, because they reject concubines. A very few families are said to have come from Jayonpur. The Dasanamis are the spiritual guides of the greater part, and the Dihuyar Brahmans perform their ceremonies.

The Sungris also form a numerous tribe, and are said to amount to about 6200 families, of whom 2200 live entirely by agriculture, and 4000 by trade, to which a few annex the distillery of spirituous liquors. A very few are called Tak, of which I do not know the meaning. Above 2000 are called Yasawars from the name of a country. The other sub-divisions take their designations from rules of purity, which they have endeavoured to establish; 700 families are called Kulas from being higher than the others, at least in their own opinion, for in that of the high tribes they are all held in equal contempt. Above 3000 families have endeavoured to raise their heads by rejecting concubines, and call themselves Behatas, while the remainder is contended to enjoy carnal delight, with the name of Sanggata. The Dasanamis have the guidance of the larger share, of the

Sungris, but the fellows being rich, the followers of Nanak have thought it worth their while to struggle for the office, and have procured many adherents, and the Ramawats have seized not a few The Sakadwipis even dispute with the Kanojiya Brahmans for the performance of their ceremonies.

The Pasis, who extract palm wine, amount only to about 200 houses and are called also Tasuriyas or cutters. The number of palms is so small, that they employ most of their time in agriculture.

Four families called Tarkiharas make earnings of the Palmira leaf and are much of the same rank with the Pasis having spiritual guides and Brahmans to perform their ceremonies but they do not intermarry with the Pasis. In Banaras they are more numerous.

There are only four families of Dabgars, concerning whom I have nothing new to offer

In most places, that I have hitherto visited, the falconers (Sikari) have become Muhammedans but in this district about 90 families remain pagans and are considered as of nearly the same rank with the Sungri and Pasi The greater part are said to have come from Mau (Mow R.) but a few come from Sribastav They are said to be of the Bahaliya tribe. The Cheros once lords of the Gangetic provinces, and whose sovereign was probably king paramount of India are in this district thrust into the lowest dregs of impurity, with the falconers, and in fact the 70 families, that are now supposed to remain, conceal themselves chiefly among the woods at the bottom of the precipices that surround the table land of the Kharwars, or in the woods of Jagadishpur They live chiefly by agriculture, by cutting timber and bamboos, by collecting drugs, and by killing game yet they still continue to create a Raja for each small fraternity of five or six houses, and place on his forehead the usual mark (Tika) Their features are strongly marked, as belonging to the aboriginal tribes of the Vindhya mountains, but in this district they speak only the Hindi dialect, and this also is I am told, the case with many of those in the Ramgar district, where they are said to be still numerous I have however been assured, both by some of them who have gone so far

appear to belong either to the colony from Sakadwip, nor to that of Kanoj. I have nothing new to offer concerning these priests, except that the former in the vulgar language of this district are called Vaidika Yujutiyas, and their name, I am now told, may merely imply their having the knowledge (*Veda*) of offering (*Yajur*) the sacrifice of fire (*Hota*), and may not have any direct reference to the books called the four Vedas, or four sciences. Nor is this sacrifice necessarily accompanied by any ceremonies contained in these books, although its performance is considered as one of the great external signs, by which the followers of these books are distinguished from the heterodox; but forms for conducting the same ceremony are also contained in the Tantras. The Dakatiyas, besides cheating the canaille by a pretended knowledge of futurity, and besides keeping the implements used for marking time, have betaken themselves to selling holy water, which they carry from Prayag to Baidyanath and sell at 8 rupees a load. They beg by the way. The military Brahmans in this district, although they have not acquired much share of the landed property, amount to about 16,600. In the accounts of Bhagalpur and Behar, I have dwelt pretty fully on this tribe, and I see little reason to change any of my opinions on the subject. Their manners here are nearly the same as in Behar, only their greater poverty induces them to be less scrupulous, and a very great proportion of them hold the plough, nor is any one ashamed to confess himself a perpetrator of this atrocity. They usually are called Bhungihar, or Bhungihar Zemindar, nor does this term give them the smallest offence. The vulgar as in Behar call them Bamhans, and do not allow them to be Brahmans, which term they confine to the sacred order, but the Bhungihars result in a late decision of the court of appeal in Banaras. It seems that one of the persons who principally instigated Vazir Aly to murder Mr. Cherry, was of this tribe. When this villain was about to be condemned to the gallows, he pleaded his being of the sacred order, for which in the holy city Mr. Duncan had procured a very unjust and impolitic exemption from capital punishment. The European judges, I am told, were inclined to adopt the

vulgar opinion of a Bamhan being different from a Brahman, and no doubt as not belonging to the sacred order, such would have been the fair interpretation of the law, but the Pandits of the court interfered, and alleged that the word Bamhan is a mere corruption of Brahman, on which the sentence was changed to banishment. The Pandits were no doubt right in their idea of the word Bamhan, but the exempting of the man from punishment seem to have been totally contrary to the intention for which the law was made and most of the Pandits with whom I have spoken on the subject seem to think that the decision was in consequence of corruption but, as I have said, on this subject the natives are much addicted to scandal, and the only account of the transaction that I have is from them, and may be very erroneous. At any rate the Bhungihars here consider their claim to the full rank of Brahmans as completely established by the decision. I am inclined to think that when Mahananda King of India raised many low persons to the rank of Brahmans, then probably a title of honour unconnected with religion, that little pains were taken to select those persons from one tribe, and that like the Rajputs the present Military noblesse the Military Brahmans were not scrupulous in admitting into their number whatever tribes adopted their manners I think that in this district I can trace an instance. A warlike tribe from Sikari or Futehpur near Agra, and from thence called Sakarwar, came into this district, and obtained possession of Chayanpur as has been mentioned in the topography of division Mohaniya. This tribe is still very numerous here and in the adjacent parts of Banaras and has even extended to Behar The time when it came from the west is not well ascertained The Sakarwars here indeed pretend that they expelled to (the) Cheros but this I have said is improbable nor did they acquire any authority until towards the end of the Hindu Government, when the weakness of the Paramarka tribe gave them an opportunity of seizing considerable property although it is very possible that long before that time they may have obtained a settlement. Part of this tribe is now included among the Bhungihar Brahmans and part among the Rajputs, in my opinion, just according as

either title was most in fashion when the different parts of the tribe adopted the doctrine of caste and rules of modern purity. This is not perhaps a solitary instance of its having been doubtful to which caste a tribe should be introduced. Major Wilford has discovered in the Purans (Asiatick Researches, Vol. IX, page 238 *et seq*), that 14 Mlechchhas) barbarians, ancestors of the Kukanastha tribe of Marhatta Brahmans, received from the God Parasu Rama the ordination of the sacred order, while a 15th brother became ancestor of the Chitpawana tribe, and of the Ranas of Udayapur, chiefs of Meywar, who are now reckoned among the very highest of the Rajput tribes; and in fact the brothers are supposed to have been of the highest birth, being sons of Nushirvan the 2d King of Persia. Farther we are told in the Ayeen Akbery (Vol. II. page 99), that a certain patta descended of the above mentioned 15th brother was called a Brahman. This by Abul Fazel is attributed to his having been brought up by a person of that caste, but this by no means is confirmed by the account given in the context, where it is stated that when a child he was taken into the protection of a prince of the tribe called Bhil (Bheyl), an impure but warlike race. I think it more probable that then it had not been determined whether the title of Rajput or Bhungihar Brahman was considered as the most suitable, for a prince. Patta, according to Abul Fazel, flourished about eight centuries before the 40th year of Akber, that is about the end of the 8th century of the Christian Era. If Major Wilford is right in stating that the Pesoya (Peshwa) is of the Chitpawana tribe and that the Ranas of Edayipur are of the same, as the Pesoya is universally acknowledged for a Brahman and the Rana for a Rajput, we have a circumstance exactly similar to what I conceive has happened to the Sakarwars, but I suspect that it is the Raja of Setara, and not his minister the Pesoya that claims a descent from the family of Udayipur. The common origin of the Kukanastha Brahman and Meywar Rajputs still however remains to confirm my opinion, and the Kukanasthas, I am told, are still much fairer than most of the natives, while in Bengal many strange stories concerning the barbarity of their customs are now

prevalent. The opinion that the Bhungihars are descended from the colony from Sakadwip and Kanoj and have merely been defiled by following lay professions seems to me totally untenable, for the Kanojiya Brahmans here follow lay professions just as much as the Bhungihars of Magadha, yet no one imagines that on this account they should be excluded from the sacred order

In the preceding paragraphs I have mentioned the circumstance of new admission into the modern military caste of Rajputs and will have farther occasion to show some curious instances. The accounts concerning the ancient Military and regal families in the Purans are most contradictory It is especially to be remarked that Parasu Rama, a Brahman, son however to Yamadagni of the royal family of the moon destroyed all the Kshatriyas or regal tribe, and that all the princes of the family of the sun and moon, as they are called, who in ancient times governed India are descended from two Brahmans Atri and Marichi while many persons of these families are considered as belonging to the sacred order Yet in the Purans the princes of these two families are always considered as Kshatriyas, although by far the greater part lived after the time of Parasu Rama. If anything can be inferred from such contradictory legends, I should suppose that the families of the sun and moon were in fact Brahmans, who invaded India, and under Parasu Rama accomplished the general subjugation of the aboriginal princes.* But these Brahmans had not adopted the doctrine of caste, some of them being kings and others being priests, philosophers and lawgivers, and it was the Magas ancestors of the modern Brahmans, who assuming this respectable name, confined it to the sacred order when they introduced the doctrine of caste.

Such as now are universally acknowledged to be Rajputs, and in this district these are allowed to be pure Kshatriyas, amount to no less than 34000 families. They are very generally accused by other tribes of being careless of the doctrine of caste, and it is alleged, that they will marry with any family that is rich, provided it has adopted the manners of the caste, or in other words, that they will admit any powerful tribe who adopts their manners into the rank of Kshatriyas, for quite contrary

to the rule among other Hindus, no Rajput can marry in his own tribe. In this district I have heard of the following tribes or sub-divisions, but as in Behar I cannot state the respective proportions of each, because in the reports collected by the Pandit, more than a half of the whole were included under the general name of Rajput without any distinction. This may however have been owing to their being of spurious extraction, and to their not being acknowledged by any of the tribes who boast of pure birth. I shall however notice whatever I heard concerning each of the tribes and sub-divisions, but I must premise, that these tribes seem in some measure to be analogous to the Gotras of other Hindus, although they do not derive their designation from any of the Munis, but, like our Scottish term clan, they imply a common descent in the male line, and farther require an abstinence from intermarriage in the same blood. In this respect the tribes of the Rajputs, as I have said, are quite different from those of the other Hindus, among whom no one can marry except in his own tribe. The Rajputs however have in addition the same Gotras as other Hindus, and the names of these Gotras are derived from the Munis, who according to the vulgar fable, happened to be the Purohita of their original ancestor.

In the division of Dumraong the Pandit heard of a few (6 families) who claim to be descended of the family of the moon in the line of Yadu, ancestor of the God Krishna, on which account they are called Yadu bangsas.

There are many who pretend to be of the family of the sun; but these are impure tribes, whom no one except themselves acknowledges to be Rajputs. The highest tribe however in the district, and that possessed of the greatest property, considers itself as of this family, and on that account is called Paramarka or Chiefs of the sun, a name which is variously corrupted into Pombar and Pomar. The tribe is here however more usually known by the name of Ujayani, from their original seat; for Vikrama King of Ujayan, and Lord paramount of India about 18 or 19 centuries ago, was of this tribe, as was also the Emperor Bhoja of Dharanagar in the same vicinity. In the topography I have dwelt a good deal on the history of this tribe, and shall have occasion to return

to it when I treat of the estates which it possesses Above 1100 families are considered as pure persons of this tribe. From 80 to 90 families claim an extraction from the same illustrious line, as being descended from Gautama, who according to the Bhagawat Puran was the 116 in descent from Marichi, the common ancestor of this race of princes, and in fact Gautama is said to have lived a considerable time near Vagsar in this district, but the claims of these persons to be descended from him are probably not more founded than those who claim a descent from Yadu of the family of the moon. Both claims rest on the most vague tradition among a people totally destitute of anything like history, and abounding in vanity

The Gautama Rajputs are still a numerous tribe in the lower part of the Antarved or peninsula between the Ganges and Yamuna, and on the bank of the latter river in Bandela Khand opposite. The chief or Raja resided in the former territory and is now of very little consequence but he is said to be allowed some lands free of assessment

A similar claim to a descent from Marichi is made by 12 or 13 families who call themselves descendants of Raghu, great great-grandfather of the God Rama. In the vicinity of the hills about 600 families, who are admitted to be Rajputs claim a descent from Marichi, ancestor of the family of the sun, but they do not pretend to be descended of the great luminary, on the contrary they call themselves Nagabangsis, as descended of the great serpent, who is king of the infernal regions. It must be observed that the Cheros make the same claim and these are no doubt the tribe which can be ascertained as the earliest rulers of this country nor have I any doubt that these Rajputs are remnants of that ancient people who have been induced to abandon their impure life. The head of all the Nagabangsi Rajputs is the Raja of Nagapur in the Ramgar district, and it is said gives an annual demonstration of the purity of his birth by taking up a hooded serpent and giving the terrible reptile some milk, which the kindred animal drinks. Some of the Nagabangsis of this district, it is alleged, went a few years ago to Nagapur and claimed connection with the

Raja in hopes of receiving favours. The Raja very judiciously saved himself by proposing that they should give the same dangerous proof of the purity of birth, which he annually exhibits. They were prudent enough to decline any intimacy with the serpent, well knowing that the one brought to them would have all its teeth.

The Chaubhan or Chauhana tribe, so far as I can learn, does not pretend to a descent from sun moon nor devil, but in former times the Chaubhans were very powerful, and some time before the arrival of the Muhammedans were in possession of the country north-east from Lucknow (Lakshmanpur). By a marriage they obtained Dilli and a claim for the Supreme Government of India, and a dispute for this with the tribe of Raythor introduced the Muhammedans. Where the original seat of this tribe was, I have not learned, but from tradition it would appear that some of them accompanied Bhoja from Daranagar, and assisted to expel the Siviras, part of whose estates they obtained, and they are still pretty numerous in Dumraong, where about 2000 families remain, but their chief possessions were in Chayanpur, from which they were expelled by several tribes, whom I shall now mention.

The Sakarwar tribe obtained the principal part of the Chaubhans possessions in this district, and I have already given an account of them as being partly Military Brahmans, but betweeen five and six thousand families of this tribe are called Sakarwar Rajputs; and I have little doubt that between three and four thousand families called Bhungihar Rajputs in the same vicinity, were originally of this tribe, and took the name, when many of the tribe called themselves Bhungihar Brahmans. I suspect that the Sakarwars of Behar are the same tribe as I heard them sometimes called by that name.

Another tribe which seized on the lands of the Chaubhan is called Maror or Maharor who came from Marowar in the west of India, and obtained very large possessions in Banaras, thier chief residing at Khuthayi about 20 miles from Gazipur. In this district they obtained only one estate (Tapeh), which was originally called Kongror, but to which (they) gave their own name, Maharori. They have lost a great part of this territory, but still exceed 3000 houses,

It must be observed, if I am right in considering the Vijayachandra mentioned in the inscriptions of this district, as the Emperor Jayachandra destroyed by the Muhammedans that the tribe of Rathor or Raythor must have had considerable possessions in this district, and that before they acquired Kanyakubja or the imperial dignity, but no Rathor Rajputs now remain under that name unless we suppose, that about 20 families called Raythahor belong to this tribe as indeed the Pandit asserts for his orthography is so careless as to occasion a good deal of difficulty

It is however mentioned in the Ayeen Akbery (Vol II page 102) that when Jayachandra fell, his grand nephew Ashotahma (Aswatthama) retired to the west and seized on Marowar, which his descendants held at the time of Abul Fazel as they do to this day, and Marowar has ever since been reckoned the country of the Rathor tribe, so that Maror or Maharor Rajput is now usually considered as synonymous with Rathor or Raythor Rajput but as the Maror or Maharori of this district seem to have come here before the time of Vijayachandra, I conclude that they are not Rathors but belong to a tribe who held Marowar before it was seized by the fugitives from Kanyakubja.

It is true that a nephew of Vijayachandra retained a considerable part of this district and probably the greater part of Ramgar of which his descendants were deprived so late as the time of Sher Shah, but this prince probably treated this tribe with great severity as according to Abul Fazel the Rathor of Marowar had then become so formidable as to have nearly proved an over match for his power The Belonja Raja indeed pretends to be descended from these princes who governed Rohitaswa or Rautas but his claim seems to me altogether destitute of foundation as I shall afterwards have occasion to state, and I consider him as of the Kharawar tribe perhaps however the tribe of Rathor is not absolutely extinct here as, besides the 20 families of Raythahor already mentioned, 200 families claim to be Baghelas and the present Rajputs of Baghelakhanda, according to the Ayeen Akbery (*loco citato*) are of the Rathor tribe, their chiefs being descended from another

grand-nephew of Jayachandra named Bawej (Bayiju). It is true that these Baghelas, like the Marors, might be supposed to be descended from the tribe which occupied Baghela before the Rathors, but Abul Fuzel informs us that the country was previously occupied by the tribe of Gooly.

The Chandel Rajputs amount to about 160 families, and derive their name from a country on the banks of the Son in the upper part of its course.

Gahalat Gahawar Bishen Palawar Kakanda Sirmaur Gajakesar Surawar Lotamiya Nimariya Biuriha	} Rajputs.

All these are said to derive their names from places but this in some instances may be doubtful; and the number of each being trifling, it was not worth while to make a satisfactory inquiry.

In the account of Bhagalpur it must be observed that 500 families of Rajputs are there called Vagsariyas, as having come from Vagsar in this district; but on the spot no such tribe is known, and these people are probably descended of the robbers who were expelled from the vicinity of Vagsar, when the Pramarkas were sent to take possession of Bhojpur, and who in order to conceal the name by which they were formerly known, assumed this new designation.

Of the Kinawars there are above 100 families, and they are numerous in Bhagalpur, the Kharakpur Rajas, although now Muhammedans, being of this tribe, and they are said to have come from a place called Saruyar. I suspect that Suruwar, mentioned above, is the same name, the Pandit of the survey being exceedingly careless in spelling, and he indeed is of the same opinion, and says that the differences in the orthography are trifling.

I have not even heard a conjecture concerning the *origin of the following tribes of Rajputs.*

Vais
Dikshit
Sonabangsa
Bhekaha
Dhekaha
Bhutaha
Sarha None of them are numerous.

The Parihar Rajputs are mere pretenders being as I shall afterwards show, of the low tribe of Bhor and their claim is admitted by no one except themselves and a few needy dependents

The manners of the Rajputs here and in Bihar are nearly the same.

Of the ancient tribe of Khatris mentioned in the account of Behar there are here only 14 or 15 families, mostly merchants. There are none of the Ramjani low women in this district, but four houses of Gandharbinis hold a still higher rank, and admit none to their embraces but Hindus of pure birth and consequence. No one disputes the purity of their birth, nor scruples to drink water from their hand, although they supply their number by handsome girls of any kind, that they can procure. In Benares they are numerous. The Bhatta, Bhats, or Bards amount to above 600 and have nearly the same manners as mentioned in Behar, but few of them are endowed, and they live mostly by farming, the poor having taken to the plough.

The Beniyas here hold the same rank as in Behar have nearly the same customs and may in all amount to 3460 families. The highest class comprehends of the Agarwala about 30 families, and of the Agarhari about 250 families among these two are included the Srawak or Jain.

The Barnawar, who form the 2nd class, amount here to 70 families.

In the third class are included 2000 families of the Luniyar or Runiyar 40 of the Rastoki, 900 of the Kasorani, and 60 of the Kasodhani.

The lowest rank contains nine houses of the Jayanpuri and one house of the Bishtawar There being

here no Srotriya nor Kraungchadwipi Brahmans, the lower classes of Beniyas have chiefly Kanojiyas for performing their ceremonies; but as in Behar they mostly adhere to Nanak as their spiritual guide. Although all are in some degree accounted to belong to the Vaisya caste, it is only the highest rank that is considered as among the gentry (Ashraf) while all the Kayasthas, although deemed mere Sudras, are admitted to this honour.

The Kayasthas may amount to 7000 families, of whom by far the greatest number belongs to the Sribastav tribe, amounting to about 5500 families. In my account of Behar I have supposed that their original country was Mithila, but from the great number here this seems doubtful. I have not however been able to trace where any country called Sribastav, or rather Sribas, is situated; but the name is probably derived from some place, as some other tribes bear the same appellation. The only other tribe here is the Ambashtha, amounting to 36 families. The remainder is made up of Krishnapakshi or bastards, generally by slave women.

The greater part of the Kayasthas can read and write Hindi, and keep accompts, and 10 or 12 of them have studied a little grammar. Perhaps one-fifth part understand Persian accompts, but the number, who can indite, or explain a letter in that language, is very small. Although they keep the whole accompts of the land rent and although a good many go abroad for employment, yet by far the greater part subsists by the cultivation of the land. When very poor, they plough with their own hand; but few only are reduced to this necessity. A few are artificers and make red-lead. In general they are not more observant of Hindu purity than those in Behar, but more belong to the sect of Vishnu, and these as usual abstain from animal food, and the avowal of spirituous liquors. Kanojiya Brahmans are the spiritual guides for perhaps six parts, Nanak for an equal number, the Dasanamis for three parts, and the Ramawats for one part.

I have already mentioned two accounts of the origin of the Kayasthas, one in treating of Bhagalpur, and the other in treating of Behar, and the account procured in

the latter divides into two branches completely at variance with each other for the Rudra Yamal, the authority followed in that district, in one place makes the Kayasthas descended of Chitra Sena son of Bhuti datta created by Brahma, while in another it says that the Ambasthas are of a bastard breed from a Brahman by a Vaisya mother In this district the Smriti of Manawadi or Manu Adi is quoted to shew that all the Kayasthas, Sri Bhuti Nagar, Gaur, Sribastav, Mathur, Ambastha Naigama, Koron, Suksena, Unayo and Etana, are descended from Chitragupta. These variations in books held of equal authority, shew how little is to be made of following implicity the books of the Hindus in attempting to trace the origin of their tribes.

In this district the tradesmen who are reckoned pure Sudras, are of the same tribes as in Behar

The masons and stonecutters are called Gongr and may amount to 70 families, but under these many other persons work in this profession especially in quarrying, in which operation the Gongr only superintend. Gongr is by some said to be a corruption of Gaur, but although this is probably all the foundation which the masons of Gaya have for calling themselves Gaur Brahmans, the derivation seems difficult, yet the only other explanation of Gongr that I have heard is far from satisfactory It is said to signify to beat to pieces or to reduce to powder, an action by no means applicable to a mason, and in fact the term is applied to some other castes, probably as a national distinction In this district the masons have no science and they follow chiefly the Dasanamis

The Thathera may amount to 150 houses and the Kasera to 40 Neither caste has any subdivision They chiefly follow the Dasanamis, but a few adhere to Nanak

The Sonar amount to about 1000 families, but many of them work in the base metals, and about 100 families are money changers of which almost the whole would appear to have come from Ayodhya, but are divided into two tribes, Ayodhyavasi and Ayodhyapuri, of which the former may be two-thirds and the latter one-third, although the two terms have scarcely any difference in meaning, the two tribes do not intermarry A very few families are called Kanojia, Tejniya, Bhramrajpuri,

Dhororiya, and Magahi Sonars, from the different places from whence they came, and three families are called Kshatri, being probably descended from the Ramjani prostitutes, who claim a royal birth, as I have mentioned in the account of Behar. The Sonars are chiefly followers of Nanak and of the Dasanamis.

The Maiyars here are commonly called Rang-dhaluyas, or tinmen, but few can procure a living by that profession, and although the whole amounts only to 100 families, at least 80 of these have betaken themselves to the plough.

The Halwais or confectioners here amount to about 2560 families, but about 2000 of these have become ploughmen, and of these a few also trade in grain. Almost the whole here assume the title of Madhyadesi Ganapaliyas, the meaning of which words has been explained in the account of Bhagalpur, where the art probably commenced, when that vicinity contained the capital of what was considered the central kingdom of the earth. The Halwais of Kanoj and Magadha, more modern seats of power, do not exceed 70 families. The Dihuwar Brahmans perform the ceremonies of the Halwais, and most of them follow the Dasanamis, and pray to Ganinath, but Nanak has some adherents.

The Tambulis, whose profession it is to sell betel, amount only to about 40 families, of which some are called Danowars and some Nagbangsis. These last, from heir claiming kindred with the old serpent, are probably Cheros.

The Barais, who should cultivate betel, have in this district seized also on the sale of this commodity, and may amount to 750 families, of which 360 have become retailers. The whole is of the tribe called Chaurasi, that has been mentioned in the account of Bihar. Their spiritual guides are Dasanamis, and the Dihowar Brahmans perform their ceremonies.

The Malis who remain Pagans, for a few have embraced the faith in Muhammad, amount to about 210 families, of whom a few are supported by the plough. By far the greater part are called Sirmaur, a few are said to have come from Kanoj, and a few call themselves Rajdwar, as if they had been employed in the gates of

princes But as great names usually are given to conceal some low office, they probably have incurred some disgrace.

The Kandu, although reckoned among artificers, in strict propriety should be considered as labourers of the soil, for it is the women alone that parch grain, and the men cultivate the land, but chiefly as day labourers. They amount to 2300 families of which 800 are Gongr, 700 Kanojiyas 600 Korangeh and 200 Magahis. The three latter names are allowed to be derived from places, which renders somewhat probable the derivation of Gongr from Gaur The Dihi Brahmans perform their ceremonies, and they chiefly are guided by the Dasnamis, worshipping Devi, and eating swine in private, but their purity is not disputed

The agricultural Sudras of pure birth are considered to be as follows —

The industrious tribe of Kairis amount to about 30,000 families, of which eleven twelfths are said to be Kanojiyas. The greater part of the remainder is called Jaruhar and a few Banpar, of which term here, as well as in Behar, no rational explanation has been procured

The Dasanamis are the guides for the larger share of the Kairis, but many follow Nanak. The Kanojiya Brahmans perform the ceremonies of almost the whole. They never, or at least very rarely carry arms.

The Kurmis are also a very numerous tribe of cultivators amounting to about 17,000 families They sometimes still carry arms, although the great number of idle gentry has in a great measure thrust them out of this employment. About 40 per cent of them are said to be Ayodhyas, 25 per cent are Patanwars, which implies citizens, probably from their being confined to the vicinity of Nindaur Patana, the old capital of the Siviras, 20 per cent are Yasowars, some of whom are slaves, 8 per cent are Kanajiyas, 6 per cent only Magahis, and 1 per cent Chandanis, the explanation of which I did not procure either here or in Behar They are mostly guided by the Dasunamis and the Kanojiya and Yajur hota Brahmans perform their ceremonies, 200 families perhaps can read and write, and 150 of them do not cultivate with their own hand, being descended of

persons, who with the title of Chaudhuri managed the divisions into which the immense barony (Pergunah) of Chayanpur was divided.

The Dhanuks in this district are not slaves, but their number is trifling, being only about 320 families. About a half are called Kanojiyas, the remaining are Chhilatiyas, mentioned in the account of Behar.

The customs of the above-mentioned pure Sudras do not differ materially from those which prevail in Behar.

Of the next rank of Sudras, who carry loads on their shoulders, we have the following:—

The Rawani Kahars, often already mentioned, amount here to about 6500 families, chiefly employed in agriculture, but perhaps 600 families of these are entirely domestic servants. A large proportion are slaves, but many have now become entirely free. They live pure, except in the point of spirituous liqour, to which they are very much abandoned. Their spiritual guides are chiefly the Dasanamis, and Brahmans of Kanoj perform their ceremonies. Some of them have become weavers; but these having entirely abandoned or never adopted the rules of Hindu purity, and having given up all communion with the Kahars, shall be separately mentioned.

The Torhas formerly mentioned amount here to about 700. They cultivate the ground, carry the palanquin, and occasionally fish. Although admitted to be pure, they eat pork, which abomination the Rawanis reject. The Dasanamis are their instructors, and the Dihuwar Brahmans perform their ceremonies.

In this district great confusion prevails concerning the Kharwars or Kharowars, because in different places they have in very different degrees adopted the rules of Hindu purity, and have therefore been placed in very different situations of life; some of them are mere labourers, intermixed with various other tribes, and live by agriculture and carrying the palanquin; others have very considerable estates, and rule many Brahmans and Rajputs; while some occupy the tableland almost totally unmixed with any other tribe, and there is little reason to doubt, but that they are its original inhabitants

These have retained the features, by which the aboriginal tribes of the Vindhyan mountains are distinguished, just as entirely as the inhabitants of the Rajmahal hills, although so far as I can learn, the whole Kharwars, both of this district and of Ramgar, speak an old or corrupted dialect of the Hindi language. Some of the principal men among the highlanders of this district have been induced to live a pure life, but by far the greater part eats buffaloes pork, and fowls and I am assured by Banakhandi Singha a very intelligent person in Sangyot who has more influence over them than any person in the low country, and who is thoroughly acquainted with their manners, that once in three years a great sacrifice is made, at which an animal of the ox kind a hog and a fowl are offered. These highlanders call themselves Suryabangsis or descendants of the sun, and as their hills would at one time appear to have been the residence of Rohitaswa, a prince descended of Surya, their claim has some shadow of support, but notwith standing it appears to me exactly on a footing with that of the Bhungihars of Bhagalpur, for I think it probable that Rohitaswa and other persons of the family of the sun were of foreign extraction It would however appear, that a great part of the country immediately south and west from their hills has for ages been the property of persons belonging to this tribe, although it has not there had the exclusive occupancy of the soil Bhupnath Sa, the Raja of Belonja or Belaunja (Bittaunja, R), informed me that the Ramgar Kunda and Tori Rajas are in fact Kharwars although they call themselves Suryabangsi Rajputs and although he assumes the latter title, and would be very much offended with any one, who called him a Kharwar yet everyone who is not dependent on his authority laughs at his pretension, and as a proof there is adduced the circumstance of his sons having married a daughter of the chief of Singraula, who until of late at least was not ashamed of the name Kharwar and was contented with the title of Lal, as I am informed by Toral Malla one of the persons among the Kharwars of the hills in this district, who assumes the title of Raja. Since the marriage, the chief of Singraula has assumed the title of Raja, and his son will

new to offer on the subject of these two castes. Twenty five families of the Dhanggars have settled on Rautas. They speak the dialect, of which a specimen has been given in the account of Behar In this district the Dosads are very numerous, nor have I any addition to make to the former account of their customs. They are almost entirely occupied in agriculture, and are not considered as thieves The whole number may be about 8900 families. About 80 per cent. may be of Magha dha, 9 per cent. Kochaniyas, 4 per cent. Kurins, 3 per cent. Gorar, 2 per cent. Dhar, 1 per cent Palawar, and an equal number Bhorar

I now proceed to the artists reckoned abominable. The washermen (Dhobi) amount to 1200 families and confine themselves almost entirely to the duties of their profession. More than a half are Kanojiyas, a small portion has come from Magadha, and the remainder is called Belowar

In this district four houses of the Kangjars have a fixed residence, and some more wander through it to tattoo the women.

Four families of Nat, who exercise the same profession consider this as their home, although in the favourable season they make distant excursions The Chamars or workers in hides, are in this district very numerous, but the greater part of them have betaken themselves to agriculture as has also happened in some parts of the coast of Malabar, where indeed the greater part of the cultivation is carried on by this tribe named there Charmar, with less deviation from the Sangskrita than is used in the north In that country as wherever the Tamul language prevails, most of the agricultural tribes are of the lowest dregs of abomination, and are slaves, but that is by no means the case on the banks of the Ganges where it is only tribes of pure birth that have been honoured with a condition, which frequently requires the attendance of the men on the person of their Lord and often conducts the women to his embraces. The Chamars in this district may amount to about 8200 families of which more than 6000 may be employed entirely in cultivation. They are all of one tribe named

Dhushiya, which is also the most common in Behar, but of which I cannot discover the meaning.

There are 3 families of the Sheraz muchis mentioned in the account of Behar.

The Dharkars mentioned in the account of Behar as a kind of basketmakers, here amount to only five families.

The ordinary workers in bamboo and rattan in this country are divided into two classes Bangophor Dom and Magahi Domri. The former do not remove dead bodies, nor act as public executioners, and may amount to 30 families; the Magahi Domra perform both disagreeable offices, and amount to 260 houses.

The Hulalkhors, or sweepers and scavengers, who close the list of abomination, and who have not embraced the faith of Muhammed, although it is uncertain, whether they have any other, amount to about 250 houses.

Having detailed the tribes of Hindus, I now proceed to give some general account of their customs, but on this subject I have no great occasion to dwell at much length, the customs of this district agreeing nearly with those of Behar.

It must appear evident from the enumeration of the tribes, that those of Kanojiya have fully as much possession of the country as the Magadhas have of Behar; which confirms the opinion of those who maintain that this country was never a portion of Magadha, although no doubt it was at one time subject to the princes of that country. Notwithstanding this extraction from Kanoj, and the great proportion of Rajputs in the population of Shahabad, it must be observed that the west country fashion of the women's wearing petticoats has made much less progress here than in Bihar, owing, I presume, to a greater degree of poverty. Although this district was also nearer the royal residence than Behar, the Persian language has made much less progress, and the number of Moslems is much smaller than towards the east.

It must also be observed that the use of pork is not considered as so degrading as further east, several tribes of Sudras admitted to be pure making no scruple of eating this food, while in Behar it is done by the Goyalas alone, and that only on a particular occasion. There

are, however, in this district a greater proportion of those who reject altogether animal food, owing to a greater prevalence of the sect of Vishnu, and of those who, being in search of heaven by new routes (*Panth*), as usual assume more than ordinary austerity No Hindu women except of the very lowest dregs of abomination and even very few of these, smoke tobacoo, and the men are not so much addicted to spirituous liquor, more, however probably from want of means than from inclination

Marriages are apparently much on the same footing as in Behar and the most important difference is, that in this district the girl after marriage, always resides with her husband, and among the Paramark Rajputs, so soon after 10 years of age as the astrologer can discover a propitious time, the marriage is consummated.

In this tribe wives are not permitted to see father, mother sister nor eldest brother, but they may see their younger brothers. The wives of other tribes are permitted to see their kindred, but these are never allowed to eat in the husband s house, nor are the wives permitted even to drink water out of her kindred's hands The reason assigned for so barbarous a custom is, that the wife giving up all connection with her own kindred may become entirely devoted to the interest of her husband The expense of the ceremony as I have said, and the difficulty of procuring suitable matches often induces the high tribes to defer the marriages of their daughters until they approach the age of puberty and even sometimes still later although every possible exertion is made to avoid the latter circumstance, as it is in general supposed that after this period the girls will not keep, and in fact the number of prostitutes is generally kept up by such neglected beauties The low tribes marry when mere children of five or six years, and young women are preserved from wantonness by being taken into the family as concubines (*sagai*)

The custom of widows burning themselves alive is here very common especially in Biloti, and in almost every manor are three or four places marked by a trun coated cone of clay where the horrid sacrifice has been performed. At these places Sat chauras, or Siras,

women of all ranks continue to make little offerings, and the relations of the victims keep the monument in repair. It would be considered as far beyond the dignity of a man to pay them any respect. The ceremony is not confined to any rank, although among the higher castes it is most common. I heard, however, of a Musahar woman who had thus sacrificed herself. It is not always that a priest of any kind attends to read or perform mummeries; and eagerness for the sacrifice overlooks many irregularities. This year, for instance, a military Brahman died in the division of Ekwari, and his widow burned according to the regular forms; but his son dying soon after, the widow allowed the corpse to be burned, and even the ceremony called Sraddh to be performed on the eleventh day afterwards. Next day, however, she caused a pit to be filled with fire, and threw herself into it according to the ceremony called Anumrita. This was quite irregular, first, because she was a Brahman, and Sudras alone are permitted this indulgence, and secondly, because it ought only to be done when the husband died at a distance. Notwithstanding these irregularites, the Brahmans made no objection to perform the ceremonies; but she would perhaps have burnt herself, had they even declined to attend. She had probably in the interval experienced some of those affronts to which Hindu widows are so liable; and the women of rank here are said to have the most haughty and violent tempers. The annual number of victims may be about 25. The contagion of example has even extended to the Muhammedans, and I heard of the widow of a weaver, who had buried herself alive in her husband's grave.

Here, as well as in Behar, many of even the high castes do not trouble themselves with taking instruction from the sages; at least, until they are above 40 years of age, but in this district the number of such negligent persons is not so considerable in proportion to the number of inhabitants, the Rajputs being more regular than the military Brahmans; still, however, a fourth of the whole adults may have adopted the usage. Of the four sects now reckoned orthodox, the following may be the proportions :—Saivas, 267, Saktas, 368, Nanaks, 208, Vaishnavas, 156. Among these last are usually

included the followers of the new routes, because they have adopted similar austerities but in the above calculation they have not been included, and may be in proportion of the 4 great sects as 3 to 200 There exists here the same difficulty as in Behar in determining the number of Saivas and Saktas, that adhere respectively to the Dasanamis and Brahmans, and the difficulty arises from the same causes that operate in Behar So far however as I could learn, the Brahmans may have 58 followers for every 36, that adhere to the Dasanamis.

The sect of Sakta here in general call the female power Devi or the Goddess, and by far the greater part of them know her by no other name. The images worshipped as such are not numerous, are of various forms, and are mostly fragments taken from ruins. The worship is usually performed in private, but the Virbhav is disclaimed. The Dasahara is performed in the same manner as in Behar

The indecent representations of Siva are exceedingly numerous, but the works of the great doctors of that sect are in very little request.

Few or none of the sect of Vishnu here worship any form of that God except Rama, yet there are few or no temples dedicated to any form of Vishnu, but in the western parts are several of Hanuman who although a form (Angsa) of Siva is a principal favourite with the sect of Rama, and receives very little attention from the Saivas. In the Tantras there are forms for worshipping this deity, and he is worshipped by some as the Kula devata but these are considered as belonging to the sect of Rama.

Although there are some temples and images of Surya and Ganesa, I did not hear of any persons of the sects of Saur or Ganapatya, who consider these deities as their favourite gods, and the images seem to be mostly very old and have probably been erected by the infidel Cheros and Siveras, to the latter of whom we may indeed attribute also most of the Hannumans and a large portion of the Linggas, although many of these no doubt were erected by the Cheros.

The term Grama devata, or gods of the manor or village, is here scarcely known, but the term Dihuyar,

perfectly analogous, is in general use, although Gango Yak, or treasurer of the manor, is a term also employed. In almost every true (*Asuh*) manor, that is to say small division of territory, that has been long established in the revenue accompts, is a (*sthan*) place dedicated to the worship of the deity, who is supposed to have the chief influence there, and this influence is thought to be generally exerted in causing evil. The worship of these deities is much on the same footing with that of the Grama devatas in Behar, only the chief general offering is made at harvest home, when a share of the produce is set aside for the purpose, and a portion is given to the low castes, who here officiate as priests of these gods, while the remainder is given to the Dihuyar Brahman, who in the name of the higher castes makes a burnt offering (Hom) to Vishnu; for here as in Behar the worship of the Dihuyar is condemned by people of rank. On every other occasion however, except this general offering, whenever any person high or low is in danger, applications are made to the God of the Manor, owing, as is alleged, and I believe with justice, to the fears of the women, which cannot be otherwise appeased. The image is a stone or lump of clay, usually placed under a tree and called a Sira.

In the topography of each division have been mentioned those gods of this kind which are most usual. I shall now give an account of what traditions I heard concerning them.

Although the sect of Sakta is more numerous than any other, the temples of the various forms of the female power are very few in number, and very few of them are worshipped as gods of Manors, Sitala and Tarachandi are the only ones of which I heard. Dumerejeni, Chherawari, Sangkuli Kutti, Amlasati, and Bandi are females; but their names are unknown in legend. In the account of Behar the worship of Bandi has been fully explained, and it is known here, although not near so general as in Behar.

In this district the spouse of Bandi, named Soka, is also an object of this kind of worship, and he is usually called Soka Sambhu to denote his being the same with Siva, of which god it is usually alleged that Sambhu is

a name. But the names Bandi and Soka, I am told, are unknown in written legend, and these deities are merely called Siva and his spouse to reconcile their worship to the consciences of the orthodox and to give them dignity

None of the male Gods worshipped by the orthodox as Kula devatas are here addressed as superintending the affairs of manors, and by far the greater part of the (sthans) places occupied by the latter class of deities are dedicated to Bhuta Devatas Bhuta Pret, or ghosts of men.

Although the most usual object of this kind of worship is commonly spoken of without any specific name, and called merely Dihuyar and might therefore be considered as anonymous, yet in this district it is usually alleged that by Dihuyar is always meant Goraiya, who in Behar also is the most common of these deities In this district a few Ahirs have the honour of his priesthood, and contend that the God was of their caste but most of his priests are Dosads. As however the worship of this ghost is by far the most common in this district the Brahmans do not find it convenient to allow the claim of the Goyalas and Dosads to remain undisturbed, and they allege that Goraiya was a Kanojiya Brahman, who was murdered on a journey to Dilli The Dihuyar Brahman, therefore, makes the offerings for the higher castes, while the Dosads and Goyalas are allowed to take those of the canaille, and are allowed the title of Panda, which all Brahmans reject in the worship of these gods.

The Brahmans have also ghosts named Ram Thakur, and Brittiya. The former has been mentioned in the account of Behar

The Goyalas besides Goraiya claim Baghaut and Virkungar

The Dosads besides Goraiya claim Samardhir, Talavir Dhavalavir, Kayalavir and Chauba, of whom the first is in much request.

Kasi is a ghost of the Bindu tribe.

The Telis claim Karuvir, of whom many are afraid and his worship is common also in Behar

Chakuliya is the God of the Kandu tribe.

Balibhadra was a Rawani

Parihar was a Laheri, and receives a good many offerings.

Udaya Ray was a Kurmi.

Bhimal, a Toraha, is much feared.

Chahavir was an infidel Yogi.

Guna, a Chamar, has many votaries in the West side of the district.

I learned nothing particular concerning Barahaj, Yavas Kungyar, Subhan, Balim, Ajil Chhalar. Subhan however receives many offerings.

All these men are supposed as in Behar to have been killed by some untoward accident. I heard of no Bhakats nor Chaliyas, attached as in Behar to these deities, and the terms Kaphri and Phuldhariya are unknown. It is only the mother of the gods (Mahamaia) who in this district is supposed capable of inspiring the people to talk nonsense, and I have already given an account of the women who are supposed to be under her influence.

Besides the daily prayers offered to the favourite god, and the sacrifices and offerings made to fear and the appetite for flesh, bathing in certain holy places, and pilgrimage as in Behar are here the most common forms of Hindu worship. In the topography have been mentioned the various places in the district, that are frequented, and the number that usually attends. The pilgrimage out of the district, to which most people resort is Dadri, in the province of Banaras, and no less than 84,000 people are said to attend from this district, but these go almost entirely from the vicinity, while none attend from the more remote parts of the district. About 20,000 are supposed to go annually to the great fair at Harihar Chhatra opposite to Patna, and celebrated at the same time with that of Dadri, almost all these again go from the corner of the district nearest the place. Whenever an eclipse happens, about 1,700 people go to Banaras. This year, on the occasion of a solar eclipse, it was supposed, that more than double that number attended. About 700 go to Prayag, and from thence the greater part carry two pots of water to Baidyanath. About 125 persons go annually to Jagannath, and 100 to Gaya, this being the most esteemed place near Arah, while near Chayanpur Jagannath is preferred.

With regard to the festivals and places of worship, the observations which I made in the account of Behar are applicable to this district. In both it may be observed that, next to the Dewali the Dasahara is reckoned the most important festival and it is observed chiefly by the Brahmans, while the Holi and Dewali are observed by all Next to the Dasahara is the Sivaratri, but it is not accompanied by fasting as in Bengal.

On the 6th day of the moon in Karttik, many women here fast all day, in the evening they go in procession with music, and sitting down by some pond or river, at sunset make offerings to the great luminary They continue sitting there all night, and do not eat until sunrise, having fasted 24 hours This holy day is called Chhatka Bharat, and is observed also in Behar but it had passed before my arrival, so as to escape my notice. In Bengal it is not known.

The Charakpuja is not known in this district. None of the Sudras are permitted to read any book composed by the gods or Munis, and none of the Vaisiyas nor Kshatris give themselves the trouble, nor indeed do the sacred order bestow much study on these works. At some of the principal towns, however, a few Brahmans expound parts of the Purans, as in Behar Oaths are on the same footing as in Behar Owing probably to the want of proper means for determining petty suits several images are resorted to for the purpose, and the priest administers to the defendant an oath denying the validity of the claim If he takes the oath, the claimant is dismissed as unreasonable.

In the topography when treating of the various jurisdictions I have carefully marked the proportion in each division, that reject the advice of the sage (s) or that follow each denomination of these teachers. In the account also of the different tribes, I have mentioned the kinds of teachers which the greater part of each has adopted. It now therefore remains to make a few general remarks on each kind of teachers where I have received any accounts that differ from the statements procured in Behar These however will occupy little room.

Among the Brahmans who officiate as sages one person, Ritu Raj Misr of Vagsar, has acquired much

more extensive influence than any person in Behar ; and I have already mentioned the pious fraud which he is alleged to perform, by giving the secret form of prayer fit for the worship of Vishnu to the illiterate, who are desirous of worshipping other Gods. I think however, that in all probability this allegation is mere scandal, originating in envy at his superior success. The Brahmans here have a much larger proportion of followers than in Behar, where the Dasanamis and Nanak have made very great encroachments.

Here no one of the Dasanami Sannyasis, that the Pandit has seen, has any sort of learning, nor has anyone the reputation of this advantage. More than three-fourths of the order have abstained from marriage, and few or none trade, but some of even those, who live in convents, not only manage the lands belonging to their house, some of which they have acquired by purchase, but farm the rents of other proprietors, or even rent lands, and cultivate with their own stock. This is done by almost everyone who has married, although they all continue to act as spiritual guides.

No Kanphata Yogi resides. There is only one person of the Aghor panth, and he acknowledges himself as a follower of Kinaram of Mungger. To the utter dismay of my Bengalese, he gnawed to pieces a living fish. By birth he was a Kanojia Brahman, but now rejects the title with contempt. In this district the Dandis, who instruct in the worship of Vishnu, according to the rules of the Rudra Samprada, have few or no followers. I heard of none, nor would it appear that the Gokuli Gosaings have here any adherents.

By far the greater part of the sect of Vishnu adheres here to the Sri Samprada, as explained by Ramananda; and a great seat of the Ramanandis is at Vagsar, where there are said to be 40 houses great and small, but no persons of this kind now in the district have any reputation for learning. Except two or three persons all abstain from marriage. but none of their convents (Akhara) are well endowed. The convents of the Brahmans, who have adopted this order, as usual are confounded with those occupied by Sudras, nor have I been able to distinguish the number of each, my Bengalese assistants confounding

them with the Vaishnavas of their own country, hold them in the utmost contempt. To judge from the colour of their clothes, the whole are of the order of Brikats. I heard of no female that had adopted the life of a nun (Abadhulini) Some of the lower tribes as in Behar, assume the name of Bhakats and endeavour to please God by mortification and prayer, and to distinguish themselves from the prophane by some external sign, so that they may be known also of men wear round their necks a string of very large beads Owing to the contagion of superstition, some Moslems chiefly weavers have adopted the same practice, and name, and abstain, altogether from animal food.

Very few of the Brahma Samprada, or followers of Madhava, have settled in this district nor did I meet with one of their sages.

At Arah it was said that the Sanak Samprada has two unmarried teachers, and one who has yielded to the great yoke The number of their followers, here at least is exceedingly small, nor had I an opportunity of meeting with any of these sages Some indeed alleged that they are not of the Sanak Samprada but adhere to the doctrine of the Sri Samprada as originally promulgated by Ram Aniya.

I now proceed to the Panths or roads to heaven, which as yet, owing to the small number of followers that they have procured, and to their observing the same rules in eating with the sect of Vishnu are usually by the natives considered as belonging to it, although they are in fact totally different, and no more adhere to any old form of Hindu worship than the followers of Nanak do

The Kaviras are by far the most numerous and seem to be increasing In one division (Dumraong) they are said to amount to one sixteenth of the whole Hindus. Their followers are chiefly among the mercantile tribes and Kairis, but I observe many sepoys probably from the Western Provinces that call on Kavir The sages, as in most new sects, seem to be a heavy burthen on their followers and numerous in proportion to the progress that has been made in conversion.

In this district a new route to heaven has lately been discovered by a Muhammedan tailor, who rejected the

prophet, admitted the Hindus into his society, and took the name of Dariya Das, but he is often called the Panth, or the path, and offerings are often made at his grave, but only in the name of the deity, for the tailor had sufficient modesty to abstain from claims to a divine nature. Except this grave however, the sect has nothing, that can be called a temple; but the house where he dwelt at Dharkandha in the division of Kaiangja, is called his throne *(tukht)*, and is occupied by Tekadas, who succeeded Gunadas, the favourite pupil of the tailor. Tekadas is called a Mahanta, and two other persons enjoy the same title, but the places of their residence are called merely their abodes *(mokam)*. One is at Dungsi in Betiya, the other at Telpa near Chhapra, both in the district of Sarum. Annexed to the three Mahantas are about 70 persons considered as of the sacred order, and called Das (servants) and Chela (pupils), and these are employed to wander about making converts, and levying contributions. At Dharkandha they have 101 bigahs of land free of rent, conferred on the apostate by Kasem Aly. Hindus of all ranks and Moslems may be admitted into the priesthood, and after this they all eat in common; and they will eat from the hand of any layman, who has adopted their doctrine, but they reject the food of all heretics. Of the three priests, from whom this account was taken, one had been a Rajput, another a Kaiastha, and the third a Kurmi. All the priests reject women, abandon their kindred, and shave their heads. They indulge however in smoking tobacco, and a peculiar kind of implement (*ratna-nahta*) used for that purpose, and a pot for holding water, are indeed considered as the badges of their order. They totally reject spirituous liquors, and animal food, considering all animals as portions of the Supreme Deity, whom they call Satya Sukrit. They do not deny the existence of the Devatas, but say, that they are all created by the Supreme Being, who is the only legal object of worship. They have no images, but make offerings of fruit, sugar, milk, and the like, placing them on the ground, and calling on the name of God. They reject bloody sacrifices, and the offerings by fire *(hom)*, that are considered by the Hindus as one of the most essential marks of orthodoxy, nor do they give their

followers any secret form of prayer The dead bodies of the priests are buried The priests can in general read and write the Hindi language but know little or nothing of Sangskrita science, which they despise, and they entirely reject the authority of the Vedas and Purans They rjeect also the Koran, and allege, that all useful knowledge is contained in the 18 books composed by Dariyadas. The priests however as usual allege, although these works are composed in the Hindi language, that their meaning is rather obscure, and that few arrived at a knowledge of the whole. They made no scruple of showing the books to me, to the Pandit, and to my native assistants, although we were avowed infidels, nor are the laity of their own sect excluded from the perusal but the priests did not consider it decorous to sell any of the books, and said, that I might be supplied by any of the laity from whom such reverence is not expected. The Pandit however failed in attempting to procure any of these works which are named Dariya Sagar, Gagan (*sic*) dipak, Bhakti hetu Premamula, Amarasar, Brahma Vivek, Gnganmul, Vivek sagar Gngan ratna, Brahma chetan, Alifnamah Goshthi, Gngan goshthi, Boyet namah, Garbha chetan, Agra gngan, Aril and Yagnga samadhi. Fifteen of these names are Sangskritta, two are evidently Persian and one Aril so far as I can learn, is derived from the vulgar Hindi, and the name implies that it is to be chanted.

Those with whom I conversed, seemed to think that in all, the three houses may have about 20 000 lay followers These receive no secret form of prayer, but are taught to worship Satya Sukrit alone, and to abstain from animal food, and spirituous liquors They are promised, that by this means they may obtain an union with god, and threatened, if they are neglectful, with being born again as persons full of trouble, or even as base animals but a hell, or place appropriated for the punishment of the wicked, is not believed Although they declaim violently against the killing of all the lower animals they are neither so mad, nor such knaves as to cry out against the unavoidable evil of war, or the profession of a soldier, nor, although they condemn the practice, do they think it convenient to hinder the widows

of their followers from burning themselves alive; in this country that would be bringing on their sect an indelible disgrace. Their lay converts, whether Hindus or Moslems, are allowed to follow the original customs of their tribe in funerals and marriages, so that the latter bury their dead, and are married by the Kazi, while the Hindus burn their dead, and both then, at marriages, and at other usual solemnities continue to employ the Purohit to perform the ceremonies.

Another Muhammedan in the same vicinity has discovered the route to heaven called the Dadurpanth; but I met with none of his followers.

With respect to the Purohits, and the ceremonies which they perform, I may in general refer to the account of Behar. Here the terms Pangre and Sangre are not used to distinguish the Purohits, who can read from those who repeat the ceremonies by rote. The Dihi Brahmans in some places are called Brittiya, and are here mostly Kanojiyas, a few Yajurhotas have however intruded. The worship by fire (Hom) is here not only used at the Dasahara; but all the high castes have it performed at harvest home by the Dihuyar, and at Chayanpur the ghost of a Brahman is appeased in this manner by all those who are afraid.

Here many of the highest Sudras burn the dead without any religious ceremony, although the Purohits are not disgraced by performing this office even for a Sudra.

The exercises imposed on young Brahmans, before they take the thread, are not more severe than in Behar; and during the day wasted in this manner, they are called Brahmaiharis. In travelling through the district I met with a Sakadwipi, who had taken this title, and was proceeding in search of celebrity with more severity. He contrived to support himself on his head, neck and shoulders, so as to keep his body and legs in the air, and in this awkward posture he meditated on divine things during the whole day. He said, that, when he had completed his exercises in this valuable way, he intended to pass a cold season in the Ganges, with his head only above water. He followed my party for some days, but finding that he was laughed at by the Moslems, and that even the Hindus began to suspect his hypocricy and to

ask why he performed his penances so much in public, he left us, in search of a more manageable flock.

A gymnosophist *(Paramahangsa)* has seated himself at Dumraong and observes strict silence. He eats what ever is put into his mouth by any person, but none of the canaille are permitted to approach, not that he interferes in the least, but persons of rank would not to lerate the abomination. In cold weather they cover him with a blanket, under which, as in all other circumstances, he remains perfectly passive, passing his whole time in *meditation on divine things*

When I visited Dhungyakund seeing at a little distance a flag I knew that it must be at the abode of some person who called himself holy, and sent to see who could have chosen such a habitation, which is at least four miles from any house. It is however contiguous to a path leading to a village of Kharowars, and a good deal frequented by wood-cutters and those who tend herds of cattle, and in the season it is contiguous to where a good many pilgrims resort. The hermit was absent, but my people found a fire a few pots, and some coconut shells in a place sheltered by some bushes and a rock on which the saint had reared his flag, for here no such person hides his light in a bushel On my return towards Shahusram I met the animal, an elderly Hindu who was returning from his usual morning round of begging, for he had not obtained celebrity enough to procure a subsistence at his hermitage. Any interruption to his begg ing from sickness, or the usual infirmities of old age, must put an end to his life, should he escape the fangs of wild beats, the marks of whose feet however I saw near his abode. Of these circumstances the man is no doubt perfectly aware and it must be supposed that it can only be mistaken notions of religion that can induce him to run such risks. It is true that he may establish a character which may raise him to the adoration of the stupid multitude, but this is very precarious, and his destruction is the more probable event, nor could it be regretted as he is a mere useless load on society

There are here no nuns (Abadhutinis), but several women have succeeded their husbands as Gurus, and *give the secret form of prayer (Upadesa) to his followers,*

although the office is not here by any means considered hereditary.

Matters of cast are settled on Samuhas and Chalais, as in Behar.

No persons, like the Laheris of Behar, have a fixed jurisdiction in the expiation performed for the murder of the sacred beast. Any Pandit points out what ought to be done.

Of several small sects.

For reasons similar to those assigned in the account of Behar, under this head I include the Sikhs. On this subject, however, I have nothing new to offer, and shall only state that although not so preponderant as in Behar, Nanak has still a very large proportion among the Hindus as his followers. The Kholasah sect composes almost the whole, except a few families at Shahusram, who have there a meeting, but the Khalesahs here reject all other Gurus except Nanak, nor do they admit any superior or guide in spirituals. Their meetings therefore somewhat resemble those of our Quakers. I met here Govindadas of Rikabgunj, and he claimed a superiority over all the spiritual guides of the Kholasah sect in this district, but this superiority they denied, although it seems to be generally allowed that his rank is higher than that even of the Mahantaut Jagadispur, the chief Sanggat in this district, although several Mahantas claim independence of him also. In fact, I believe, that the chief Mahantas of this district pay no annual tribute to Rekabgunj in the suburbs of Patna; but at the ceremonies used, when any of them dies, and a successor is appointed, it is necessary that the chief of that convent should be present, and he of course does not attend without a due reward.

The sect of Siva Narayan mentioned in the account of Bhagalpur, has in this district a good many followers, especially in the division of Dumraong. On this subject I have nothing new to offer.

In this district the Srawaks or Jain [s] are confined chiefly to Arah, where among the chief merchants in that place there may be 60 houses. All the others scattered through the district do not amount to so many. They are here also admitted by all ranks to be pure Sudras, and are all of the Agarwal tribe and Digambar sect. At

Mosar near Arah they have a temple of considerable antiquity, which has been described in the topography, and in the town there is one more modern, with a priest of the kind called Yoti.

In this district no native Portuguese have a fixed residence. Two or three have come as clerks to the capital, nor has any other sect of Christians made so great a progress.

AN ACCOUNT OF THE DISTRICT

OF

SHAHABAD.

BOOK III.

OF THE NATURAL PRODUCTIONS.

CHAPTER 1ST.

OF THE ANIMALS.

On and near the hills of this district monkeys, especially the long-tailed kind called Langgur, are numerous and destructive. In the woods of the northern parts the more common monkey is the short tailed kind, in many parts named Markat, but here more usually called Vanar ; and nowhere in the villages of the plains did I see herds of the langgur in that state of familiarity with man, which is usual in some parts of the Bhagalpur and Barddhaman (Burdwan, R.) districts. It is evident, therefore, that the natives of the plains in some degree resist the attacks of these vile animals , although in general they disavow all manner of violence towards either species.

Last year, however, a Muhammadan Zemindar of Baraong division, whose patience had been exhausted by the depredations of the short tailed kind, ordered 150 of them to be shot by his people, and offered a reward to whoever would bring in a head. When he had proceeded so far, he was compelled to desist by the interference of the Hindus. The Vairagis are the principal protectors of the monkeys, and would leave nothing untried to save their lives, especially of the long tailed

kind, which is in a great measure sacred. About four years ago 40 or 50 of these animals, finding a woman alone near the hills of Rautas fell on her from the mere love of mischief, and tore her to pieces, yet no attempt was made to destroy even this herd.

Among the precipices, by which the table land is surrounded, the black bear is common, but he does little harm, seldom having occasion to come farther for subsistence than the woods by which the hills are skirted The people who frequent these are however occasionally torn although seldom killed.

Otters are pretty common especially in the Karma nasa, but they are not disturbed

Tigers, including both the striped and spotted kinds which the natives seldom distinguish with accuracy, in all the wilder parts seem to be on the increase, since the diminution of the reward given by Government. Almost every year formerly hunters used to come in search of these animals, but, since the reduction of the reward given by Government, the pursuit is not advantageous. Even in the best cultivated parts of the district, as at Arah, single tigers occasionally stray, and on such occasions they are usually more apt to attack men than in the places where they constantly haunt which usually abound in game of cattle. By tigers of both kinds about one or two men and 200 head of cattle may be annually destroyed.

In this district I have not heard of the Hyone.

The Kohiya or wild dog mentioned in the account of Bhagalpur comes occasionally to the hills. Mr Jameson, surgeon at Gaya, has been so good as to send me a living young male, which he procured from Mr Fleming, Judge of Ramgar It is evidently very distinct from every species described by Linnæus, Buffon, Gmelin, Pennant or Shawe. In its manners it more resembles the dog than any other species of the canine tribe, but in its external appearance, both shape and colour, it comes nearer the European fox it is however larger and the end of the tail is bent down like that of the wolf it may be distinguished from other kindred animals by having a compressed tail, in which respect it resembles the hunting leopard, and this circumstance, no doubt, gives both

animals a power of turning with great rapidity when in full pursuit of their prey.

The wolf (Hundar) is said to be pretty common, and is alleged, especially near Tilothu, to carry off three or four children annually ; but it is so cunning an animal that I have never yet been able to procure one either dead or alive.

The Jackal is not more common than in Behar. In every part this animal is very subject to hydrophobia, and in this state often attacks men, to whom it communicates the disease. The small Indian fox is not in greater abundance.

Among the hills are a few porcupines. On Rautas they are numerous and destructive.

Hares, called here lamba, are exceedingly numerous and destructive, especially to sugar cane , yet they are a good deal pursued. They are usually knocked down with sticks, so that the alarm of pursuit does not operate in diminishing the breed. The small striped squirrel, rats, and mice are much in the same abundance as in Behar.

Neither wild elephants nor rhinoceroses are known.

Wild hogs are only very common or troublesome in the woods between Jagadispur and Dumraong, where they are preserved for the sport of the descendants of the kings of Ujayan, to whom the woods belong.

There are, it is said, a great variety and number of animals included by the natives under the denomination of Harin, but, to judge from what I saw, the number and injury that these animals commit is exceedingly exaggerated.

In Dinajpur and Ronggopur, I have seen more in half an hour than I saw in the whole of this district ; yet the farmers here are not well provided with the means for destroying these animals, and in some parts they would not be allowed , but then in these parts the chiefs are fond of sport, and pursue the deer with an eagerness that prevents an increase of their number. The following are the kinds which are said to be found.

The Sombar or Sawar, is the large brown deer, like the stag, which has been mentioned in the account of Ronggpur. The Bhojpur Raja had one of the males

tame, and assured me that it never acquires more than two branches to each horn, one near the brow the other near the extremity This not only agrees entirely with what I have seen, but, as the Raja is a very keen hunter, confirms my opinion of this animal being a distinct species from the red deer which on account of the greater number of branches on its horns is in some places called Baro Singga or the twelve-horned deer The Sambar chiefly frequents the hilly parts of this district, especially the narrow and winding recesses in the sides of the table-land The red deer, so far as I could learn is not found in this district but the Sambar is a still more noble animal, and among the Kharwar of the hills is rather classed with the cow than with the deer The Axis or spotted deer is found in all the woods of the low country The male is called Jhangk and the female Chitri. The Porcine deer is also found among long grass in the skirts of woods and is a species worth rearing as it is very easily rendered familiar In the woods of Jagadispur I heard of a small deer called Goriya, which I presume belongs to this kind. In Baraong the male porcine deer however is called Chau rangga, and the female Kotar In the woods of Jagadispur I heard of a black deer (Kala Harin) which may perhaps be the male of the animal next mentioned but at the menagerie I once procured a black coloured deer, said to have come from the west. Except in colour, this strongly indeed resembled the Porcine deer but was larger, and if not a distinct species must be considered as a remarkable variety The *antelope cervicapra*, or common antelope, is either the most common of these animals, or from its frequenting open plains, is the one which the traveller most usually sees On this account in Baraong it is called Tariya, because the open uncultivated plains are there called Tar, but the name Kalasar is also known although usually pronounced Karasal In the low lands of the Tilothu division the most common deer is said to be the Kotara, but I could procure no specimen nor did I see any running wild I should have supposed that this is the same name with Kotar, the appellation for the female porcine deer but the people assure me that its horns have no branches, in

which case it must be an antelope. It differs however from the common antelope, or *cervicapra*, in its horns being not spiral. It is smaller than the Axis, and lives hid among the woods at the bottom of the hills. It is only seen in the hot weather of spring, when it comes at night to the river Son in search of drink. The people then lie in watch, and shoot many. The animal, which at Shahasram is called Chhikara, is probably the same; as the people said that it has small horns, and does not live like the Kalasar (*antelope cervicapra*) on plants, but in the forests at the root of the hills. They say also, that it less than the axis it may however be the porcine deer. In the same vicinity is found a deer with four distinct undivided horns, which, in many other respects is said to resemble the Kalsar It is called Chauraha, but I could procure no specimen

The Ghoraraj, mentioned in the account of Bhagalpur is no doubt the *antelope picta* of naturalists, or what the English in India call the Nilgai This name, signifying a dark coloured cow, is not in use among the natives of Behar, nor do I know from what part of the country it has been brought. At any rate it is a very bad term, not only as the animal is not a cow, but as the female is red. The same is the case with the young male, and this circumstance induced me to suppose it to be at least a variety of the *antelope picta*, but I had here an opportunity of observing in the same herd, the red colour of the females, and the dark colour, approaching to black, of the adult males. A similar difference of colour, it must be observed, takes place in the common antelope. In this district the Ghoraraj is found only on the table land. The same is the case with the Gaur, or animal of the tribe of Bos, mentioned in the account of Bhagalpur. The people here also know it by the name of Gaur, but they usually call it Harna, the name given in Bengal to the wild buffalo. From the horns shown by the Kharwars, I know that their Harna is the same with the Gaur of Bhagalpur. In general it frequents the thickest woods. nor could I induce the Kharwars to undertake a hunt while I was on their hills. They alleged that it would be then totally useless, and that they never saw the animal except in the heats of spring, when all the woods are

burned, which compels the Gaur to leave his usual haunts and to repair to the few springs then containing water At that time the Kharwars lie in watch and shoot him, but with great fear as the animal is very formidable, both from strength and ferocity It usually goes in pairs

In the woods of Jagadispur and Dumraong are some wild cattle (Bos Taurus) of the common breed, they resemble entirely in form and in variety of colours, those bred about the villages of this district, but are more active, and very shy The Raja of Bhojpur, and his kinsman Sahebzadeh Singha, carefully preserve them from injury and say, that owing to the encroachments of agriculture the number is rapidly diminishing Many of their neighbours, however, alleged that the devastation committed by these sacred herds was very ruinous, and every year occasioned more and more land to be deserted. The origin of these herds is well known. When the Ujayani Rajputs incurred the displeasure of Kasem Aly, and for some years were compelled to abandon their habitations some cattle were left in the woods without keepers, and on their owners' return had acquired the wild habits which their offspring retains Several calves have been caught but it has been found impossible to rear them, their shyness, and regret for the loss of liberty has always proved fatal This shows what difficulties mankind must have encountered in first taming this most useful animal, and it should prevent those from despairing who in the attempt to domesticate wild species of animals, may meet with frequent disappointment. Many of the larger and stronger species of antelope with which Africa especially abounds, might be found in the highest degree useful, could they be rendered as tame as the ox, and this might probably be effected with no greater trouble than our forefathers had in subduing the stubborn and ferocious temper of the wild bull, but this valuable treasure, left us by our ancestors, has rendered us less industrious, so that we neglect the animals which a more extensive knowledge of the world has brought within our reach. It is not indeed probable that any species would on the whole be found equally valuable with the ox, but in many countries food fitted for supporting that animal is scarce, and there other breeds of tame cattle might be highly important.

Although, as I have said, there are a good many families of professed hunters, yet venison is seldom sold; but the Karwars on the table land, and many farmers near the hills, pursue the deer and other large game for their own use; and the Rajas are eager for sport. The matchlock is the implement of destruction commonly employed; nor did I hear of any nets. Hares are killed in every part, whenever it is intended to give a feast. The difficulty which I had in procuring specimens of the deer probably arose from an order that was passed some time ago to disarm the people, but which has never been strictly enforced. They were, however, unwilling before me to show an open violation of the law, and, as I have said, the matchlock is the chief or only means by which the natives here procure the larger kinds of game. Porpoises are numerous in the Ganges, but they are not pursued.

Birds of prey are numerous, and a few, of small kinds like sparrowhawks, breed in the country, but most of those intended for sport come from Nepal. The Raja of Bhojpur and his kinsman at Jagadispur, are the only persons who keep this kind of establishment. Partridges and quails are what they chiefly pursue; even with the falcon and with smaller hawks they pursue the Salika (*Gracula tristis*). Neither afford good sport. The birds are so much afraid whenever they perceive the hawk, that they dart into the thorns, and allow themselves to be taken by the hand rather than rise. The only pursuit worth notice that I saw in several days hawking was from a large bird of prey named *Jimach*, which attacked a very strong falcon as it was hovering over a bush into which it had driven a partridge. The moment the falcon spied the Jimach it gave a scream, and flew off with the utmost velocity, while the Jimach eagerly pursued. They were instantly followed by the whole party, foot, horse, and elephants, perhaps 200 persons, shouting and firing with all their might, and the falcon was saved, but not without severe wounds, the Jimach having struck her to the ground, but a horseman came up in time to prevent her from being devoured. I have never been able to procure a Jimach; but it appears to be small eagle, and is said to live entirely on other birds of prey. Partridges

and quails are much sought after for eating, and are very abundant. Peacocks are also numerous on the precipices which bound the table land but, owing to the dryness of the country for the greater part of the year, water fowl are scarcer than in any part of northern India that I have yet visited.

No particular persons make a profession of taking parakeets or singing birds, although the former are very numerous, even in the trees about villages, where they are seldom or never disturbed although they do much harm. The kinds of crane mentioned in the account of Behar are however the most destructive birds in this district, and are very numerous. Notwithstanding these birds, and the deer, hogs and wild cattle, of which the people complained they appeared to me very negligent in watching their crops. The farmers indeed stated that the poor everywhere watched their own fields and that the rich hired men to do so but I cannot say that I saw many persons employed in this manner and the watching seems to be chiefly bestowed on the thrashing floor to keep off cattle and thieves both very necessary precautions.

In the Ganges there are tortoises but they are seldom eaten unless it be by fishermen, and I had no opportunity of making any new observations on this subject. In the Ganges both kinds of crocodile are common, and it is said that the Karmanasa abounds with these terrible reptiles but I saw none, and doubt much of the accuracy of the observation the quantity of water which that river contains in the dry season appearing to be too small for harbouring such large animals. In the Son there are some, but not many No one pursues them. On the plains serpents are very numerous and dangerous. I am told that on the table land they are seldom, if ever, seen, and even in the vicinity of the hills they would appear to be usually less destructive than towards the north In some seasons it is alleged that they are much worse than others, for instance, at Shahasram, where from 20 to 25 people only are usually killed by them in the year, it was alleged that last year not less than 100 perished. According to the reports which I received, these reptiles may annually kill from 130 to 190 persons.

Except on the banks of the Ganges, where there is a good supply from the middle of October to the middle of June, fish are everywhere very scarce, and in general also of a very poor quality. The small channels between the Son and Ganges, near their junction, form the best fishery in the district, as it gives a regular supply throughout the year. It belongs to one person, and has been separated from the property of the adjoining land. The fisheries in the main channel of the Ganges are free; but it is alleged that the zemindars always take some fish without payment, whenever they can catch a boat, but this is not often. It would seem that the practice is pretty general on the Ganges, as from Patna to Calcutta it is seldom, that a fisherman's boat will approach any person that he suspects has authority. This I have heard attributed to their having been plundered and beaten by Europeans; but I can scarcely think that such is the case. The price of all the fish that an European wants is so trifling an object as to render it improbable that he should take any without payment In the parts of the channel of the Ganges, that in the dry season contain no current, and which are called Bhagar, the fisheries are private property annexed to the adjoining land, and are let. In the Son there are a good many fish, and their quality is excellent, but except during the floods, when it is impracticable to fish in such an immense torrent, the water is so clear that the usual methods by which the natives take fish, have little success, and Saheb Zadeh Singha preserves the fisheries on his part of the river for his own sport. The whole fisheries on the lower part of the Son, in the division of Arah, are said to be let for 10 R. a year to one man; but he is said to have procured the lease through the favour of the Europeans, and the same protects him from all attempts to raise the rent. Above this, as I have said, Saheb Zadeh reserves the fish for his own sport. When he fishes, he gives one half, of what is taken to the fishermen, and distributes the remainder among his friends and dependents. Higher up, the fishery in the stream of the Son is considered free; but in the heats of spring there are branches, which lose the stream, and yet contain many fish in deep pools, and are called Chharan. It is

there only that the fishermen are in general successful and they pay a rent.

The other rivers are mere torrents and contain very [few] fish except in the floods, when many small ones ascend from the Ganges, and are caught as the rivers dry up towards the end of the rainy season. Most of the reservoirs become dry in December, so that any fish which they contain are of the small wretched kinds such as are usual in rice fields, and are here called by the generic name Sidhri, analogous to the term Pungti, that is used farther east.

The only supply however in most parts is from the two last sources, and from tanks, but these are neither large nor numerous, and their fish, which are large, are usually preserved by the owners for their own use. The supply from reservoirs and torrents lasts only for about two months commencing about the middle of October

As I made no fixed residence n any part of the district I had no opportunity of collecting an assortment of the fishes, but there can be no doubt, both from what I saw and from the similarity of situation, that they are nearly the same with those found in the district of Patna. I shall not therefore enter into a detail of the species and shall only observe that the fish which the English call the trout of the Son is a species of Cyprinus, and is the same with the Goha of the Puraniya list (No 99) In this district it is called Vaghra.

The fishing tribes live still less part of their time by this profession than those of Behar, being prevented by similar interruptions, and a greater scarcity of fish. Near the Ganges there are about 1100 families, in which there may be 2000 able bodied men who have perhaps 30 boats employed in fishing In the interior no boats are used for this purpose, and 400 families of actual fishers may contain 800 able bodied men but in most places the fish in reservoirs are caught by Musahars, Chamars and Dosads, who have no nets, and merely grope with a basket among the mud, as the water dries The whole rent of the fisheries was said not to exceed 4000 Rs a year

Insects are not more troublesome than in Behar I heard of no locusts. No rent has been placed on honey or

wax, and as the combs are usually seized by boys, the wax is in general lost. Shells for making lime are abundant towards the Ganges, and are collected and burned by the tribe of fishermen called Bindu. This lime is chiefly used for chewing with betel. What is wanted for building is made from limestone, which abounds in the hills, as will be afterwards mentioned.

PLANTS.—In none of the districts which I have hitherto surveyed have I made so small an addition to my collection of plants; for notwithstanding the numerous woods and wastes, scarcely any plants were in flower when I visited the district, and almost everything that I met had been previously seen. The whole of the inundated land that is waste, exclusive of roads, banks, and unavoidable corners, amounts to only two miles, and is covered with reeds and bushes of the tamarisk common on the banks of the Ganges. I saw none of the rose trees so common towards the east. Of the level parts exempted from regular inundation which produce ligneous plants, there are about 343 square miles, of which about a third part may be covered with bushes, and two-thirds with forest. In the greater part the bushes grow on poor dry land, and are thorns, chiefly different kinds of *zizyphus*; but in some parts, where the soil is good, the bushes consist of the Paras tree (*Butea forndosa*) in a very stunted state Of the 764 miles of hills and table land that are waste, about 500 are woods. All the causes mentioned in the account of Bhagalpur, as tending to keep the woods in a stunted condition, operate on those on the hills, but the extent in proportion to the demand being much greater than in Behar, the woods are not so much affected. On the plains again none is cut for occasional cultivation, the woods are not burned in spring, and some are carefully preserved. In some of these the trees are of a tolerable size; but one of them, consisting chiefly of Khayer (*Mimosa catechu*), does not attain a considerable height; and by far the greater part is stunted by cutting for fuel, and for the sticks used in the houses of the natives, and in making the implements of agriculture. In such parts of the forest near Jagadishpur and Dumraong as are not preserved for hunting,

several of the trees are stunted by pruning the branches to give them to cattle for forage. On the whole, even the woods that are preserved do not by any means arrive at a stately size nor do I think that in the whole district there are 10 fine trees, except such as are in plantations, which are however very numerous and stately The woods, however, are sufficient to supply the country with the few posts, beams and planks required by the natives but an Europeon could not procure materials to build a very ordinary house, according to our construction. The palaces that were built by natives consisted entirely of stone. The observations which I have made on plantations in the account of Bhagalpur and Behar are applicable to most parts of this district, where mango trees in particular have been multiplied to a most absurd length.

I now proceed to enumerate the kinds of trees found in this district, referring as usual to former accounts when nothing new occurs.

1 In most parts of the district a few bamboos of the kind, called by Rumphius Arundo arbor vasaria, are planted near the villages but they do not thrive, and the quantity is altogether trifling so that large hollow bamboos can scarcely be procured. They are here called Ropa Bangsi or planted bamboos.

2 Near Shahasram are planted some of the thorny bamboo (Hy Hort. Mal), but chiefly as an oranament. It is called Kangt Bangsi.

3 The great supply of bamboos is derived from the spontaneous kind exactly similar to that which grows in the woods of Bhagalpur and Behar, but here it is called the Pahariya or hill bamboo, because it is confined almost entirely to the steep faces of the hills, and is seldom seen on either the plains or on the table land. A belt runs all along the lower part of the precipice, by which the latter is surrounded on the south and east sides towards the Son , and from thence, by means of that river, great quantities are exported. On the north side of the table land the bamboo is only found in some recesses, especially in that which penetrates far and in various directions behind Shergar From thence a great part of the interior of the district is supplied.

4. A few cocoanut palms have been planted as curiosities. I saw one or two of them loaded with young fruit; but it was said that it would not ripen.

5. The Khajur palm is very scarce, although, where planted it thrives just as well as in Behar.

6. The Tar or Tal palm, although more common than the Khajur, is in this district of little comparative importance, nor have I anything new to offer on its management.

7. The Terminalia Catappa is found in gardens about Arah, and as is Behar in called Kath or Kathiya Badam.

I am still in as much doubt as ever respecting the Myrobalans.

8. The one which in the woods of Jagadispur is called Bahera has a small fruit like that of Duriyapur, mentioned in the account of Behar (No. 9).

9. The Harra of Tilothu seems to be the same with that of Mungger, mentioned in the account of Bhagalpur (No. 8).

10. The Asan or Karasan of this district is the same with that of Bhagalpur (No. 11). It is found not only on the hills, but on the plains, and is considered as fit for posts and beams. A very few cocoons of the Tasar silk are reared on the table land, but, as the whole produce was stated to be worth only 25 or 30 rupees a year, although this was probably much underrated, we may take no farther notice of this subject, except to mention that the spontaneous cocoon is in some places collected to a very trifling extent, and its silk is used to tie the barrels of matchlocks in the stock, as being exceedingly strong. This tree produces a gum, one of the 5 kinds called Pangcha katiya by the natives. These are used chiefly by the manufacturers of chintz, answering the same purposes as gum Senegal or gum Arabic do in Europe, and all possess qualities nearly similar. The name signifies the five trees.

11. The tree called Kahu so nearly resembling the above Terminalia, and mentioned in the account of Behar (No. 11), is pretty common in the woods of Jagadispur. This tree also produces one of the Pangeha katiya gums.

12 The tree called Dha in the Bhagalpur list (No 15) is common in the woods of Jagadispur, and is there called by the same name. I found it also on Rautas, from whence some is exported I here procured some of the gum, one of those called Pangcha katiya. Part is in clear pale yellow tears, while other parts are more white and opaque both are tasteless and without smell, and both seem to form an equally good mucilage, and to be equally soluble in water

13 The Nyetanthes arbor tristis of the Behar account (No 15) is common both on the hills and near the villages of this district, and is everywhere called Singgarhar

14 The Gandhari of Behar (No 19), in the woods of Jagadispur is called Gangriyar

15 The same confusion prevails here, as in all the districts hitherto surveyed, concerning the terms Gambhar At Arah the *Trewia* with smooth leaves was called by that name but in the woods of Jagadispur the Gambhar, although used in medicine, seemed to be the *Gmelina* , I did not indeed see the flower, but the leaves were covered by an impalpable powder, by which those of the *Gmelina* may, I believe be distinguished from those of either variety of *Trewia*.

16 The Nisora or Lisora of Arah is probably not different from the tree so called at Patna (Behar list No 23) but I saw it only in leaf.

17 Another species of Cordia, called Gondi at Patna (Behar list No 24), is at Arah known by the same name.

18 The Ehretia levis in the woods of Jagadispur is called Kujhi but on the upper part of the Son it was called Dangtranguya, a name used in Behar for the same tree (No 26)

19 The Bignonia indica is everywhere common, and is called Sonparra as in Behar (No 27)

20 The species of Bignonia called Pangdar at Mungger (Bhagalpur list No 27), is here called Adh kapari, the same name, in another form with Adhkapa liya given at Mungger to its fruit It grows in the woods of Jagadispur

21. Near Shahasram and the town of Jagadispur has been planted a very ornamental species of *Bignonia*, which from the colour of its flower I call fulva, for I cannot trace it in any botanical work that I possess, and the people have not given it a name. It has probably been introduced by some pilgrim of the order of Fakirs, who in this respect are by far the most curious among the natives.

22. The Schrebera Sweitenioides of Dr. Roxburgh is known by the name Ghonta, which it has also in Behar (No. 29).

23. The Flos convolutus of Rumphius is here also called Golachin, and is found about villages; but is not common.

24. In the woods of Jagadispur I saw a small tree called Kerana, which seemed to be the same Nerium that in the Bhagalpur district was called Dudkoraiya (No. 32); but, as I did not see the flower, I cannot be certain.

25. The Adkhuri of Ronggopur (No. 60), and Koreya of Behar (No. 33), in the woods of Jagadispur is called Dudha Koraya, the same name with Dud Koraiya given in Bhagalpur to a kindred plant (No. 32). The seed, although not bitter, is used in medicine; but on this account is called (Mitha) sweet Indrajav, to distinguish it from the seed of the following tree.

26. The species of Echites, which differs only from the Nerium antidysentericum of Linnœus in having hairy leaves, and which has been mentioned in the account of Bhagalpur (No. 31), is common in the woods of Jagadispur, and has intensely better seeds, which, like those of the Nerium antidysentericum, are no doubt sold as the Indrayav, but the tree is called Koraiya.

27. The Mauhuya or Bassia in this district is exceedingly common, and is found not only in the woods upon or adjacent to the hills, where it is a spontaneous production; but in the groves of the plains is also planted in great numbers intermixed with the mango. In some parts, however, of even the plains, it would appear to be a spontaneous production, and in some woods the natives have encouraged its growth by cutting all the other trees and keeping them in a stunted state, to allow the Mauhuya

to flourish. The finest trees are however on the table land scattered at considerable distances on the lawns by which the villages of the Kharwars are surrounded Whether spontaneous or planted, the species is every where the same, and is that which grows spontaneously in the south of India having obovate leaves. There is none here of the kind reared in the plantations of Karnata, which has oblong or broad lanceolated leaves. The difference is however of little importance, being entirely confined to a trifling variation in the form of leaf, and the qualities of the two kinds seem perfectly alike, nor does cultivation appear to produce any change. The cultivated trees are generally indeed the most productive to the owner, but this seems more owing to his being able to secure the whole of the produce than to this being actually larger than the crop of the spon taneous tree, part of which is generally carried away by the numerous wild animals that are eager to devour it, and part is lost by falling among stones and bushes The tree is applied to the same uses as in Behar, nor have I anything to observe on the subject, except that in both districts the kernels are very much neglected and that it is [used] in only a few parts, where they are made into oil for the lamp Whether or not this is to be attributed to the trouble of the operation to the badness of the oil, or to the neglect of the natives I have not had the means of conjecturing The oil in *Dumraong where it is most used,* is called Korinda.

In the cultivated parts of the country the trees are usually let by the owner at 4 annas a year for each, and the person who rents them (Thikadar) gives one-fifth of the produce to those by whom it is collected

28 At Arah the Mimusops Elengi is called Malsari, an orthography of the same name still different from any of those mentioned in the account of Behar (No 38)

29 The Kshirna of Jagadispur is the Achras dissecta of Willdenow and the name differs only in gender from one of those used in Behar (No 39)

30 In the woods of Jagadispur the Diospyros cordifolia was brought, under the name of Janggali Bayer or wild Jujub, a nomenclature so very inaccurate that

I am apt to suppose some mistake, although in that forest I employed a man whose profession it was to collect drugs for those who trade in this commodity. To this subject, however, I shall afterwards have occasion to return, when I treat of trees that are uncertain.

31. The Diospyros, which in Bhagalpur (No. 40) is called Kend, is here called Tengd, and is found in the woods of Jagadispur, while on the hills it is one of the most common trees. No ebony, it is said, is procured; but, if this is true, it must be from the neglect of the natives, as many of the trees are pretty large, and I know that at Chandalgar a considerable quantity passes from the vicinity of Vijayagar on the same range of hills.

32. On Rautas I found another species of Diospyros called Mawanpatta, which grows to be a middle sized tree, and its fruit is used in medicine, being a berry about the size of a large filbert. I cannot trace the species in any botanical work that I possess.

33. In the woods of Jagadispur the Pelou of the Hortus Malabaricus (Bhagalpur list, 42) is found, but is not common. It is here also called Kumbhi.

34. In the same woods the Hijal of the Ronggopur list (No. 71) is called Ijar, a different form of the same name. It is not common. The fruit is used in medicine.

35. In most of the woods of this district the Karhar of Mungger (Bhagalpur list, 44) is a common tree.

36. The Popro of Bhagalpur (No. 45) and Papri of Behar (No. 44), in the woods of Jagadispur is called Pangpar.

37. The Gardenia uliginosa is not more common than in Behar (No. 45). It is called Pingrar.

38. The Achh of Behar (No. 47) is found in a few gardens.

39. The Kadam of Behar (No. 48) is here known by the same name. It is found only about towns, and I have no doubt is an exotic.

40. The Karam of Behar (No. 49) is here very common, both in woods and about villages.

41. The Nauclea parvifolia of Dr. Roxburgh in the woods of Jagadispur is called Bomar, while in the

southern hilly region it is called Guri, the same name with Gulli given to it in Bhagalpur (No 51) Its leaves serve as fodder for cattle.

42 The Telayi of the hills in this district seems to be the same with the tree called Tilayi in Bhagalpur (No 52) I did not however see its flower

43 The Ixora, which in Bhagalpur is called Khongta (No 53), in the woods of Jagadishpur is called Uruya.

44 The Khawar of Ekwari is a small tree of the order of Rubiacee, and is probably another species of Ixora, but not having seen the flower, I cannot be certain.

45 The Cratœva of Behar (No 52) is found near Arah where its name is written Barun

46 The Rita, or soap-nut found near the hills of this district is the same with that of Behar (No 55)

47 The Sukuya or Shorea robusta, mentioned in all the districts hitherto surveyed is found in the woods of Jagadispur, and in those near the hills but in neither is it common nor could any large timber be procured On the table land it is more abundant, and its kernels are eaten, but I saw no large trees and doubt much of their being any Small posts beams and planks are cut by the Kharwars and sent to the low country

The kinds of Citrus, which I have found in the gardens of this district, are as follows

48 The Citrus decumanus is very little cultivated, and all the fruit that I saw was very bad. It is called Mahatabi Lembu

49 The oranges are much superior to those of Behar, and some that I procured were little, if at all, inferior to those of Silhet R. It is chiefly by Muhammedans of rank that they are reared and by these they were probably introduced from Persia.

50 The Hindus prefer their abominable sour mangoes Here as well as in Behar (No 58, 59) there are two kinds, the Naranggi and Kaongla, differing chiefly in size. The former however is never good and the latter is of two varieties, one about the size of the Chhilhat orange or such as usually come from Lisbon, while the other is fully twice as large, but the skin of

the ripe fruit is still more separated from the pulp, than in the Chhilhat kind, so that the quantity of pulp is not large in proportion to the comparative size of the two entire fruits. I procured some good fruit of both kinds, and especially of the larger. Nothing can be a greater proof of the backward state of the art of gardening among the natives, or of the little exertion which they make to procure luxuries, than that good oranges are totally unknown at Patna, while the gardens of this district, so near that large city, are very capable of producing the fruit, which on the whole perhaps is the most grateful to the human palate, and at the same time is well adapted to refresh the inhabitant of a burning climate.

51. The Chaktra lembu of Arah is the insipid Citrus, which in Ronggopur (No. 102) is called Pani.

52. The Sarbati lembu of Arah resembles entirely in its fruit the Sarbatiya of Bhagalpur (No. 67); but its petiols are not winged. I cannot however consider this circumstance sufficient to constitute a difference of species, and suspect that it is liable to vary in the same individual from age and season.

53. The Kalga lembu of Arah is similar to the Karna of Bhagalpur (No. 66).

54 The Kagzi is the small lime, usually so called in the districts hitherto surveyed. The acid juice of limes is in almost as little request with the Hindus as the sweet juice of oranges, and the trees are chiefly reared by Muhammedans.

55. The Bel or Agle Marmelos is every where very common.

56. The Kindred tree or Anisifolium of Rumphius is at Arah called Kaytha, but the people have given the same name to an exotic species of Mimosa, as will be afterwards mentioned.

57. The Titakangt of Bhagalpur (No 72) or Limonia acidissima, in the vicinity of Ekwari is called Belsangwar.

58. The Bakayen of Behar (No. 70) is here known by the same name, and grows about villages in the same manner, but is not common,

59 The Nim of Behar (No 71) is here also known by this name, and is common. Here the gum can be procured only in very small quantities

60 The Rohan of this district, where it is very common on the hills I have no doubt is the same with the Ruhen of Bhagalpur (No 184), concerning the place of which in the natural system I was uncertain, until I this season found the flowers, and know that it is a Sweitenia. The natives of Bhagalpur indeed said that the fruit of the Rupen contains wool, but this only shows how inaccurately they speak, the wings of the seeds being no doubt, what they call wool. It differs a little from the description given by Willdenow of the Sweitenia febrifuge, but is probably the plant which he meant. A decoction of its bark is used by the natives as an external application in watering and inflammation of the eyes

61 The name of the Cedrella, mentioned in the accounts of all the districts hitherto surveyed, is here written Tund. It is not common and I saw it only near villages.

62 The tree which Mr Colebrooke considers as that producing olibanum is one of the most common in the hills of this district, and as in Behar it is called Sale, and its resin is called Salegond or Sale Lassa, nor is it applied to any use. At Chandalgar, however, it is called Biroza, and is commonly sold as a medicine. When collected as it flows from incisions made in the tree it is a viscid substance of the consistence of turpentine, but of a clear greenish colour and Mr Turnbull, surgeon at Chandalgar, assures me that in this state at Merzapur it is called Gandha Biroza, but at Chandalgar as at Patna, this name is given to a whitish, opaque turpentine from Nepal, the produce of the Pinus longifolia. When the resin of the Sale has been allowed to dry before it is gathered, it forms hard diaphanous masses or tears, but loses a great part of the odour which it has in its moist state, and which is more agreeable than that of the turpentine from pines. In this dry state the resin of the Sale is at Chandalgar called Sukha Biroza and some, which Mr Turnbull sent to England, sold for olibanum, as Mr Colebrooke mentions (*Asiatick Researches*, Vol. 9, p 381) I can therefore have no longer any doubt,

but that the resin of this tree is a kind of olibanum, although from what is stated in the *Encyclopedie Methodique* (tome 2, p. 626) compared with what Mr. Colebrooke states (*libro citato*,, p. 378), on the authority of the Mekhzenuladveyeh, there can, I think, be little doubt but that the olibanum, which has been commonly sold in Europe, has been the produce of an Amyris, or at least of a thorny shrub allied to this genus. I am the more inclined to form this opinion from thinking it highly improbable that the resin of the Sale was ever used by the Hindus as incense. When Mr. Colebrooke speaks of the Benzoin being now used as incense, and as having supplanted the ancient Luban, he probably meant only to speak of the Muhammedans, who have no doubt adopted its use, but this has not at all extended to the Hindus. In the account of Bhagalpur (No. 77) I have mentioned that the Sangskrita names applied by Mr. Colebrooke to the resin of the Sale, are by others applied to the substance called Guggul, which is now the common incense used by the Hindus, and the only other native production used for that purpose, at least in the North, is the resin of the Shorea robusta, while the resin of the Sale is used only in medicine, and that very seldom. If this substance has therefore been so much neglected by the Hindus, and has been supplanted by Benzoin among the Muhammedans, I think it probable that it has never or rarely been sent to Europe until Mr. Turnbull began to try how far a great many of the drugs of this country would answer in the European market. The opinion of the London dealers appears to me far from being so conclusive, as Mr. Colebrooke thinks. We well know that they sell as Kino, the produce of at least two trees as different from each other as the sale is from a thorny Amyris. It is remarkable that in this district also the natives showed me in a garden near Arah the species of Amyris mentioned in the account of Behar (No. 143), as that which produces the Guggul or Kundur, but this substance, although used by the Hindus as incense, has no resemblance to the Olibanum used in Europe, which indeed is very like the dry resin of the Sale, only that the former has a reddish hue, in place of the greenish tinge, which pervades the

latter Mr Turnbull is inclined to attribute this to age, which very possibly may be the case but this opinion can as yet be only considered as a rational conjecture.

I here heard that camels are uncommonly fond of the leaves and young branches of this tree, and its timber is here used by the turners for which purpose some is exported from Shahasram

63 In a few villages here, as well as in Behar, I observed some trees of the Paraspipal or Hibiscus populneus.

64 In the hills of this district the tree, called Pangdan in Bhagalpur (No 78) is not uncommon. The people of the low country call it Patta Dhamin from some resemblance which it has to some kinds of Grewia, while the highlanders, under the common name Dhengri, confound it with the following tree, to which it has a greater affinity

65 The Dhengri of both lowlanders and highlanders is a tree of the same genus with the Guyagudi of Bhagalpur (No 81) but differs in a few particulars from both that and from the kind seen in Puraniya but it is apparently the same with the Gumsi of Mysore.

66 The Simar of Behar (No 77) is not more common than in that district.

67 The Sterculia urens of Dr Roxburgh which in Behar (No 78) is called Kaunghi, is one of the most common trees on the hills of this district, and is there called Karmahar The gum has a considerable resemblance to the Tragacanth and has sometimes been sold as such but Mr Turnbull informs me that in the London market it does not answer, being less diffusible in water than the Tragacanth of the Levant.

68 The Champa of Behar (No 79) is here very rare.

69 The Annona squamosa as in Behar (No 80) is called Saripha and Shurifah.

70 The Asoka of this district is the same with that of Behar (No 85)

71 The Paniyala (Behar list, No 86) is so uncommon here, as well as in most parts of Bengal and Behar, and is so generally confined to the immediate vicinity of villages, that I consider it as an exotic.

72. The Flacourtia sapida which, in almost every part of India that I recollect, is common in woods, having a high situation and arid soil, is in this district called Katar.

73. The Grewia asiatica at Arah is called Phalsa.

74. The Dhamin of this district is the same with that of Behar (No 89).

75. In the woods of Jagadispur the Grewia pilosa E. M. was shown by the collectors of drugs as the Darada Meda, but a druggist of Patna assured me that in that city it is called Maha Meda. It is a small tree of no use except in medicine, and in that might probably be as well omitted.

76. The Galgal of Bhagalpur (No. 100) is one of the most common trees in this district, but it is confined to hilly situations. The people here also imagine that the elephant is fond of its fruit and shoots.

77. The Dhela of the Bhagalpur district (No. 104) is here common in both hills and plains, and is called by the same name. The leaves of this tree are considered as a good fodder for horned cattle.

78. The Sidda of Bhagalpur (No. 105) is called here Sidha and is common on both hill and plain.

79. The Psydium is here also called Amrud but is not so much cultivated as in some parts of Behar (No. 96),

80. The Jamun and Kath-Jamun of this district, as in Behar (No. 97), are mere varieties of the same species.

81. The Golab Jamun of Behar (No. 98) is very rare in this district, and is confined to the vicinity of towns, as is the case even in the parts of Behar and Bengal, where it is more plenty. It seems therefore to be an exotic.

82. The Dhawa of Behar (No. 100) is here also common.

83. The Pomegranate is pretty common. I saw none of the fruit that was good.

84. The Peach is found in several Muhammedans gardens, and is called Satalu

85. The Siris of this district is the Mimosa, which in Behar (No. 106) is called Siras and Sirish. It is found only about villages and is not very common.

86 A kindred species of Mimosa is common on the hills of Rautas where it is called Khaur In Mysore, where it also is very common, it is called Biluara. It grows to a good size and its wood has nearly the same qualities with that of the Siris It is peculiarly sought after for cart wheels.

87 The Talmakhana of Behar (No 108) about Arah is called Kaytha from its resemblance to a species of Ogle (No 56) above mentioned

88 The khayer as in Behar (No 110) is the Mimosa Catechu. Although it is found both on the plains and hills no extract, so far as I could learn, is prepared. The greatest quantity indeed, growing round a temple called Bhalni in the division of Karangja, is held sacred, nor is any one permitted to cut it. This tree yields one of the five gums called Pangcha Katiya.

89 In this district the natives reckon three species of Babur The one called so without any addition is the Babur of Behar (No 111) Its gum is one of those called Pangcha Katiya.

90 The Guhiya Babur of Behar (No 112) in this district, on account of the stench of its bark, is called Gobariya Babur

91 The third species of Babur is called Sona or Golden but is more commonly known by the name of Achin, which in Bengal is given to a species of fig, and in this district to an Ailanthus, as will be afterwards mentioned It grows to a larger size than either of the other Baburs and delights in open, dry plains It has a great affinity to the Mimosa alba of Dr Roxburgh and I am not sure whether it ought to be considered as the same or as a different species

92 The Mimosa rubicaulis of Ronggopur (No 153) is common near the hills, where it is called Ail Its charcoal is by the natives considered as peculiarly adapted for making gunpowder

93 The Imli or Tamarind is rather more common than in Behar (No 114) still its fruit is saleable. Much is used by dyers and in the vicinity of Jagadispur, where it is in greatest abundance, the monkeys destroy much My Bengalese say that the fruit here is covered by much less pulp than in their country

94. The Cassia fistula is called Amaltas and is not very common.

95. The Parkinsonia aculcata has made considerable progress and as in Behar (No. 118) is called Velayeta Babur.

96. The Kachnar of Behar (No. 119 and 120) is in this district called by the same name. During the time I visited the district, it was not in flower, but probably both that with red and that with white flowers are found. All that I examined had hairy leaves.

97 The name Koelar, the same with Keonar applied to the Kachnar in Bhagalpur (No. 126 and 127), I found in the woods of Jagadispur was given to the Bauhinia purpurea, a large tree. Its fruit also is boiled as a vegetable.

98. In the same woods I saw a Bauhinia, which was called Sahul. It was not in flower, but had not I seen the following plant called in the same woods by a different name, I should have considered it as the same with the Mahola of Bhagalpur (No 129).

99. The Mahola of Bhagalpur in the woods of Jagadispur is called Kath Maholi I formerly considered it as a species not described, but on farther examination have no doubt that it is the Bauhinia racemosa of the Encyclopedie, although in this work the racemes are said to be terminal while in our plant they stand opposite to the leaves ; but this is a mistake to which all those who describe from dry specimens are very liable.

100. On Rautas I found a small tree called Kayem. It was not known to the people below, but although I did not see the flower, I have no doubt of its being a Bauhiniya, which I have seen nowhere else

101. The Agasti of Behar (No 125) is called here by the same name It is very rare and I saw only the red flowered variety.

102 The Jaingti of Behar (No 127) is here known by the same name, nor is it here more common than it is in that district.

103. The name of the Robinia Mitis is here written Karueni It is only found about towns.

104 The Pharhar of Bhagalpur (No 130) is here called Pharhad, but is very rare Another tree (No. 130) totally different is called by the same name.

105 The Pangdan of Bhagalpur (No 132) on the hills of Tilothu is called Nisan.

106 The Paras is as common as in Behar (No 131), and may be in general considered as an indication of a good soil that is retentive of moisture. Its leaves are the common platters used by the Hindus of this district.

107 On the hills of Rautas the Paysar of Bhagalpur (No 134) is called Bijaya by the Ahirs who tend cattle, and Bijaysar by the Cheros who collect drugs but although the timber is sought after by the joiner, the druggist does not consider it as the red Sanders, a drug for which there is among the natives a considerable demand.

108 The Chhagalnadi of Bhagalpur (No 135) in the woods of Jagadishpur is called Rengri

109 The Satsal of Bhagalpur (No 136) I found growing abundantly on Rautas, and at Patna I was informed that part of what is there used comes from this old fortress, but the people on the spot pretended to say that they considered its wood as useless, yet they called it Sisam, which I was assured by the merchants of Tilothu is exported. The Cheros who collect drugs call the Sisam of Rautas by the name Satsal, which it has at Mungger and Patna.

110 The tree usually called Sisau near Arah has been introduced into plantations, as in Behar (No 135), but has not yet spread into the southern parts of the country

111 The Bhela is not so scarce here as in Behar (No 136)

112 The mango is on the same footing as in that district, nor have I anything new to offer on the subject. Even where most plenty, the fruit is however saleable In some few parts the poor collect the stones that have been thrown out and eat the kernels

113 The Piyar of Behar (No 138) in this district grows in vast quantities, especially on the table land and its seed furnishes some part of the food of the Kharwars during the season when their improvidence has exhausted their grain and credit. When the fruit is quite ripe the kernels are called Aroya Chirangji, when

unripe; but full grown, they are called Ushana Chirangji. Chirangji sells at 4 Rs. a man, or 82 lbs.

114. The Cimenia aegyptiaca, as Jussieu properly observes, can scarcely be considered as belonging to the order of Aurantiae, with which he places the other species of that genus, and I am disposed to place it in the first division of the Teribintaceae. In many parts of Mysore it is very common and is called Ingilara. On the table land of this district it is not rare, and is called Inggam, a word perhaps not radically different from the term in the language of Karnata. It is a small tree delighting in arid, rocky situations. A medicinal oil is expressed from the kernel.

115. The Jiyal of Bhagalpur (No 140) is here called Gingjin. It is not common.

116. In the woods of Jagadispur I heard of a tree called Makar, but did not see it, and only learned that its leaves in the heats of spring are a useful forage for cattle.

117. In the hills of Shahusram I heard of another tree, which I did not see. It was there called Makai and this may not be different from the word Makar. The name Makai in the Ronggopur district is given to two trees (Nos. 84 and 113). The one, a species of Cussonia, is so singular that it could not have escaped my notice, were it so common as the Makai is here said to be. The other is a very common tree of the order of Meliae, and, having nothing remarkable in its appearance, I may have passed without noticing it But, as the kernels of the Makai are said to be eaten by the Kharwars of the hills in times of scarcity, I think that the Makai of this district must differ from both those of Ronggopur. It may perhaps be the species of Diospyros called Makarkend in Bhagalpur (No. 39), which I know grows common in this district, but was called to me Janggali Bayer (see No. 30).

118. I have already mentioned (No. 118) that the name Pharhad is given to the Erythrina indica; but on the table land the tree known by this name has more the appearance of a Sehinus and so strongly resembles the Parambi of Behar (No. 139), that notwithstanding some slight differences I have little doubt but that it belongs

to the same genus and indeed it may be the same species in a different stage of growth. I did not find it in flower

119 The Amsaheri of Bhagalpur (No 142) is here called Amsahi the same name carelessly pronounced.

120 The Kusum of Behar (No 142) is found in the woods of Jagadispur, and known there by the same name. Its drupe is esculent.

121 The species of Amyris mentioned in the account of Behar (No 143) was shown also at Arah as that which produced the incense called Guggul Kundur &ca., and is clearly an exotic. The incense is supposed to come from the south but in the Kongkana (Concan, R) the Ailanthus called Pongelion in the Hortus Malabaricus, was shown as the tree which produces the Guggul, as on looking at the botanical notes taken there, I now observe.

122 The Amra of Bhagalpur (No 143) is here known by the same name. It is not common.

123 The Ailanthus, called Achin in Behar (No 145 is here known by the same name, which is also given to a species of Mimosa (No 105)

124 Nearly allied to the Ailanthus in the structure of its capsule is a species of tree exeedingly common in Mysore, where it is called Karachu It grows to a large size, has a black durable wood containing much resin and its fruit is used in medicine. In this district it is called Angjan and some of it is exported I cannot refer it with certainty to any genus established by Jussieu, but it is nearly allied to the Myrospermun

125—128 The four kinds of Jujul mentioned in the account of Behar (Nos. 146, 147, 148 and 149) are all found here although the second kind, which is cultivated for its fruit, is very rare. The other kinds are in vast abundance, especially along the upper parts of the Son where with a scandent bush of the same genus, the Zizyphus anoplia, they form almost impenetrable thickets The three first are known by the same names as in Behar The Ghungt of that district is here called Kingkor

129 The Schrebera albens which in Bhagalpur (No 148) is called Neuri is here called Bhairava. It is found both on the hills and plains.

instantly raise the price enormously, there being few collectors and not many trees

136 The Akrot of Ronggopur (No 196) is found in a few gardens, and in both Bengal and Behar is no doubt an exotic.

137 The Ficus bengalensis or Banyan tree here as well as in Behar (No 160) is called Bar It is very common, but I did not observe any that was remarkably fine.

138 The Gadhabar of Bhagalpur (No 160) is common in the woods of this district. In those of Jagadispur it is called Barun, while Dhusar is its name in the forests near the Son.

139 140 The term Pakar is as usual employed here in a vague manner and is given both to the Arbor conciliorum of Rumphhis and to the Ficus venosa, but the term Pakar is given to the former at Arah, while at Jagadispur it is given to the Ficus venosa, and the Arber conciliorum is there called Gajahera. In this district it is the former that is the most common, being undoubtedly a spontaneous production of the forests, while the Arbor conciliorum is found only about villages

141 The Gadha Pipal of Behar (No 167) is found in all the woods of this district, and in the heats of spring its fresh leaves afford an excellent forage both for cows and buffaloes It grows to a great size. In the woods along the upper part of the Son it is called Gira but at Jagadispur its name is Gajahangr or Gajar, which seems to be, radically at least, the same with Gajahera, given there also to the Arbor conciliorum The fruit may be eaten raw, but is very poor indeed

142 The Piper of this district also is the Ficus religiosa of the Encyclopedie, and is very common.

143 The only tree called Gular that I found in this district is the Ficus glomerata of Dr Roxburgh It is not common.

144 The name of the Ficus symphytifolia is here written Kotha dumar This also is here uncommon.

145 The Ficus sativa is here called Chiniya Angjir as being supposed to have come from China, while in Behar (No 171) it is supposed to have come from Europe or Persia (Velayet) for both countries are confounded under a common denomination.

146. The Angjir or Hindustani fig, mentioned in the account of Behar (No. 172), grows here in a few gardens, but is chiefly reared by the Muhammedans.

147. The Artocarpus integrifolia is not more plentiful than in Behar, and is called Katahar.

148. The Barhar as in Behar (No. 174) seems to be in more request.

149. The Sehora of Behar (No. 175) is more common than in that district.

150. The Mulberry of this district is that which is most common in Behar (No. 176), and I suppose is called merely Tut, because no other kind, so far as I know, is reared.

151. The Papita of Bhagalpur (No. 173) is very rare in this district, and in most parts, I observe, is chiefly reared near places where Europeans have frequented. I am inclined to think that in Asia it is an exotic and originally came from America.

152. The species of elm called Chulmuli in Bhagalpur (No.174) in the woods of Jagadispur is called Chilbi a name radically the same , but in Ekwari it is called Bohuyar. In this district it is a common tree, and grows large, but is considered as of little or no use and its leaves have a strong disgusting smell.

153. The species of Celtis, which in Bhagalpur (No. 176) is called Chamari Tilayi, is found on the hills of this district, where it is called Tetra.

154. The Antidesma called Tarsi and Mathasura in Bhagalpur (No. 177) in the woods of Jagadispur is called Aknuna.

155. In the woods near Shergar the name Amta, differing in gender only from the Amti of Behar (No 180, 181), which is applied both to the last mentioned tree and to another species of Antidesma, is given to a tree which has every appearance of belonging to that genus, but I saw it only in leaf. It differs from the Bara Amti of Behar in having smooth leaves, and from the Chhota Amti in having its leaves nearly insipid. On this account it may very possibly be the Noeli Tali (Hort . Mal. IV. 56) of Rheede, which is the Antidesma alexiteria of modern botanists. The virtues and use, however,

attributed by the great Dutch botanist to his plant are here totally unknown.

These are the trees which I can refer to the natural arrangement of Jussieu.

156 The names Sahajana and Munka, given in Behar (No 184) to the Moringa pterigosperma, are at Arah written Sahiyan and Monga. The tree is common in gardens

157 The Kanor of Behar (No 186) at Ekwari is called Jahar and at Jagadispur Chilhuya.

158 I now mention some trees which I saw only in leaf, and concerning the place of which in the system I can form no conjecture upon which great reliance can be placed

159 The Maha Meda of the druggists of Jagadis pur, I am told, is called Madalkri at Patna, where its bark is used in medicine. It has the habit or general appearance of a Tomex and may perhaps be the Vagnal of Ronggopur (No 38) or Tomex sebifera, but without comparing the dried specimens, which at present I have no opportunity of doing, it is impossible to speak deci dedly

160 The Bhorkund of Bhagalpur (No 191) is common on the hills of this district, but I have been unable to procure the flower

161 The Sikat is a large tree found both in the *forests of Jagadispur and along the Son. It has alternate* entire leaves, a little hairy on both sides, and wants stipules It may possibly be a Terminalia.

162 The Patayi of the forests near the Son has somewhat the appearance of an Uvaria. It grows to a large size, and its leaves are bitter The natives dry and powder them and throw the powder into stagnant pools which kills or stupefies the fish

163 The Kari of Jagdispur, or Bhorar of the forests along the Son, has a great resemblance to the last and still more to the Gandhai of Bhagalpur (No 92) which I conjectured to be an Uvaria. It must be observed that the name Bharar has a considerable resemblance to Bohuyar given to the Ulmus integrifolia (No 152), and I suspect are radically the same. In fact *the two trees have a considerable resemblance, especially*

in smell, which although very disagreeable to human organs, has something very attractive to the ant. I do not however think that the Kari or Bhorar can be an Ulmus, because I can perceive in it no traces of stipules.

164. The Ghorkaran of this district has no kind of affinity to the species of Ailanthus, which in Behar is called by that name ; but here is denominated Achin (No. 135). The Ghorakaran of this district on the contrary has the strongest resemblance to the two last trees, and is probably an Uvaria. In the forests along the Son it grows to a middling size.

165. The Dud Khiri is a tree which grows on the table land and has alternate elliptical leaves slightly serrated, and no stipules.

166. The Bairawa found in the same place has a great resemblance to the last, but has smaller and thicker leaves. They both have a considerable resemblance to some Ehretias, especially to the Katguya of Ronggopur (No. 54).

167. The Beri is a large tree, which grows in the forests both of Jagadispur and along the Son. Its foliage resembles that of the two trees last described, but it has stipules.

168. The Belawat is a tree which grows in the forests along the Son, has large scattered leaves irregularly indented about the edges, and has a strong resemblance to the genus Cordia.

Concerning reeds I have very little to say. The only plants properly so called in this district are confined almost entirely to a few sandy parts on the banks of the Ganges, where I had no opportunity of examining them, but presume that they are the same as grow in the similar situations of Behar. In the interior a very few houses have round the yard screens of the reed called Sar, which I presume, from the appearance of the leaf, is the same with the reed which in Bhagalpur bears the same name.

Of the 327 square miles of clear waste land that is in the level country, perhaps two-thirds are covered with the Khatra, a long harsh grass, which is common also in Behar, and is also plentiful in many woods where the

trees are rather thin. On the table land the same grass is also common in certain parts, but many other of still less value are intermixed

The only kinds that deserve notice are the Sabe mentioned in the accounts of Bhagalpur and Behar and which is found in abundance and another called *Baguyi* which answers the same purposes, but is said to be different. I heard of it only in the division of Sangyot and could not procure a specimen of the plant in a state fit for botanical examination

With regard to the spontaneous plants used for food there is little new to remark. In some reservoirs of the large estate called Chayanpur, there grows a spontaneous rice, which is called Teni Pasar I did not see it growing, but it is not probably different from that which grows in the marshes of Puraniya. The fishermen collect the grain, giving one half to the owner of the reservoirs. It is used chiefly in religious ceremonies being considered very pure, as having been raised with out the labour of the sacred ox.

The Kharwars of the hills before harvest are often reduced to the necessity of using various substances in place of grain The flowers and kernels of the Mauhuya (Trees No 27) and the kernels of the Tengd (Trees No 31) Piyar (Trees No 113) Makai (see Trees, No 117) and Sakuya (Trees No 47) are those employed, and have been all already mentioned, except the Makai, of which I know nothing, and the Pujar which are too oleaginous to form a wholesome food, although they may be used in place of almonds, but they have by no means such a fine taste

Wild Yams are altogether neglected or unknown, at least by the name Alu In the woods of Jagadispur I heard of a root called Hathi, which the poor use in times of scarcity, boiling it like a yam, and it may be one, but I did not see it. The only spontaneous plants of a succulent nature that are *collected for curries* are the fruit of the Gardenia uliginosa (Trees, No 37), the legumes of some Banhinias (Trees, Nos. 96 and 97), the figs called Gular (Trees, No 143) and Kotha dumar (Trees No 144) the tender shoots of the Petar, a plant that will be afterwards mentioned the cucurbitaceous

fruits called Parwar or Palwal and Karela, and a plant called Ram Chona. The two cucurbitaceous fruits are also cultivated, but the spontaneous kinds are eatable.

Although a good many families cannot afford to purchase vegetables of any kind, few leafy vegetables that are absolutely spontaneous are sought after. The poor are allowed to take for their pot the superfluous plants of several crops that when young will form a bad curry. The Kalmi or Karmi, Convolvulus repens, the Helangche or Jessioeva repens, the Bethuya or Chenopodium and Gendhari or Amaranthus often already mentioned, are used when no green crop is procurable as are also the Banpeyaj, a species of Asphodelus, and the Dhakni a species of Malva, neither, so far as I know, described by botanists. I heard also of plants called Saronchi, Chetheil, Pangeha guriya and Chilkar being used, but did not see them.

The only acid seasoning that can be procured without purchase is that of the Jhar Bayar, as in Behar.

The only common wild fruits, and these more execrable than hips or haws, are the same as in Behar. A few others, still more wretched have been mentioned in the accounts of the forests. Having at Patna heard that a great many of the medicinal herbs used there came from the woods of Jagadispur, I took with me a Pasari or druggist, and on my arrival near the woods, hired one of the Cheros who collect drugs to accompany him, all the time that I was near tehse forests. They made daily excursions in search of herbs, but added little to my stock of knowledge. The plants were not in flower, and, what was worse, the two authorities very often differed, which convinces me that in the investigation of the native materia medica the utmost caution is necessary to prevent mistakes that may be of a very fatal nature For the reasons mentioned in the account of Behar, I do not think it necessary to enter into the details of this subject. There remain to be mentioned a few plants that are applied to various purposes.

There is a dwarf species of Phœnix, which has no stem (*caudex*), and which seems to have been known

even to Pliny It grows in all dry situations in India where the soil is stony, or of a hard clay In this district it is called Palawat, and its leaves are bruised and formed into ropes of a very bad quality Near Bhojpur, in the old channel of the Ganges, which has been described in the topography, there grow large quantities of a flag called Gongd and Petar It has the appearance of a *Typha* or *Sparganium* but I saw only the roots and leaves The roots consist of large fibrous masses, which send out shoots that are proliferous, and are eaten by the poor as a succulent vegetable but the leaves are the part most in demand and resemble in size and structure those of the *Typha Palustris* The mats commonly used in all that vicinity as bedding are made of these leaves interwoven In the middle and western parts of the district, which are best cultivated, and where grass for thatch is distant, the people use for this purpose the leaves of a *Scirpus* which they call Nerai. I saw only the leaves and root, but am told by natives well acquainted with plants that it is the Godari of the native physicians, which is the *Cyperus dulcis* of Rumph (vol 6 plate 3, fig 1), called by Willdenow *Scirpus Plantigineus* although there is no saying whether he meant the Indian or an American plant described by Rottbol, and probably totally different. The Nerai, when I saw it, had none of the bulbs to its root by which the Godari is known but the natives say that these bulbs grow at certain seasons only and they pretend to be sure about the identity of the plants. It grows in ditches and waste corners among the rice fields. Its thatch is very inferior to even the Khatra, but its use is more economical than that of straw, for which the cattle have the most urgent necessity The climbing plant, called *Ventilago Maderaspatana* by botanists in the woods of Jagadispur is called Kewagli From its seed can be expressed an oil that may be used for food, but the seed is there more commonly preserved and given to the cattle. In the dry season the leaves also are an useful forage, and the branches are then loped to bring them within the cattle s reach

MINERALS —In this district the mineral appearances scarcely admit of a division most of what is to

be said refers to the hills, which are everywhere of the same structure; and, commencing with these, I shall conclude with a few remarks on such mineral appearances as occur in the plains.

The hills of this district, from the Son to its western boundary consist of as regular horizontal strata as I have ever seen, and the same structure and rocks of the same kind continue, I know, at least as far as Chandalgar ; only towards that fortress, the hills being lower and less abrupt, the horizontal disposition is not so evident as in this district, where there are immense abrupt precipices that admirably display their structure. I must further remark that, although the hills here form one table land, and therefore appear to have a more level summit than those of Behar, which are all either peaks or narrow ridges, yet, notwithstanding the horizontal disposition of their strata, not only the small detached peaks and ridges that are on both the table land, and that are scattered through the plain below, but also the sides of the table land are fully as abrupt and rugged as any hills of Behar, and they are fully higher than the Barabar cluster which consists of the most entire granite. With the utmost diligence of search I could not perceive the smallest trace of animal or vegetable exuvia in any of the stones, of which they consist, except in one specimen of calcareous breccia, as will be afterwards mentioned.

The great mass of these hills, at least so far as appears on the accessible surface, is a kind of sandstone very fit for building, as, although much harder than our best freestones, it cuts well with the chisel, and is very durable. The stones in the works erected by Sher Shah and his family, from A. D. 1529 to 1545, do not exhibit the slightest mark of decay from the weather. It is much more difficult to break with the hammer than freestone, especially where fine grained This is particularly remarkable in the small ridge named Maroriya, which forms the boundary between this district and Merzapur, where the stone is fully as tough as hornblende, and it was with the utmost difficulty that with a hammer, weighing about 4 pounds, I could break off a small specimen. The grain is very small, and of a

brown colour, and the large masses, where broken, have a very strongly marked conchoidal fracture The strata are of very various thicknesses but in general are rather thin, although very fit for building walls that is, entire masses about a foot thick without flaws or sub-divisions are by far the most common, and stones capable of forming large columns 3 feet in diameter, for instance, are not usual Very fine ones, however, might be procured in the quarry at Masai which will afterwards be mentioned The great demand however, is for those which are much thinner about 3 inches being the thickness best adapted for hand mills and it is in search of pieces that will readily split into such flags that the workmen are everywhere bent In general it must be observed, that the adjacent strata vary a good deal in thickness that is one which is 12 inches thick will have the one adjacent on one side 14 inches thick, and the one on the other side only 10 inches thick, but in the small detached hill called Pateswar and in the long detached ridge south from it the strata or flags are of a more uniform thickness than usual being commonly from 4 to 5 inches, and they break readily square with the hammer so that walls built of rough fragments of this stone look neater than those cut with the chisel where the strata, being of unequal thicknesses the stones have, as usual in the native buildings been placed without any attention to an uniformity of thickness. In this hill of Pateswar notwithstanding this uniformity of thickness the stone varies more than usual, both in the size and colour of the grains. In some parts it approaches near to a granular hornstone in others it approaches to the nature of an aggregate rock.

In some places the stone is red, although not of so bright a colour as that on the Enrick in the shires of Stirling and Dumbarton in others it is whitish, but not of so pure a shade as the stone used at Edinburgh, but in most parts it has a colour approaching to brown paper, and is not subject to those ochraceous exudations which have injured the appearance of some houses in Glasgow, built with a stone of this colour These colours are here seldom, if ever, intermixed as in the siliceous rock of Behar often happens The largest

masses that I saw were of one uniform colour, but all the three colours are often found in the same vicinity. The only exceptions that I remarked are on the detached hill called Pateswar, which has lately been mentioned, and on the peaks called Bharkuriya, east from the pass of Tarachandi and north from Tilothu, which is also detached. Although the great mass of this last consists of the usual whitish coloured sandstone, there are portions of a larger grain that have different shades of grey disposed in alternate layers without any separation of substance, and which have much the appearance of a very small-grained gneiss. It ought to be remarked, that on Bharkuriya it is the larger grained stones which have the colours disposed in alternate zones, while on Pateswar this disposition is observed on the fine grained stone.

Owing to its hardness, the sandstone of this district serves not only for building, but is used for the mortars of sugar-mills, for millstones, for potters' wheels, and for the stones used to grind the seasoning for curry, and for these latter purposes a considerable quantity is still quarried. The demand for building is at present very trifling, as few works are carried on in the vicinity, and Chandalgar being close by the river supplies all places at a distance. The stones, however, of both places are exactly of the same nature. In this district I observed that the workmen never dig to any considerable depth, and it seems to be the rocks only near the surface which have been softened by the action of the air and by a partial decay, that are fit for use. Nor is it every part of even the surface that works easily, or that affords large masses of a suitable nature. These circumstances render the quarries less numerous than might be expected, especially in places that are easily accessible. On most parts of the table land, indeed, there is abundance of stone fit for building, which greatly facilitated the construction of Rautas and Shergar, but the bringing stones from thence would be an enormous expense, and the precipice by which the table land is bounded is almost everywhere surrounded at the bottom by a mass of small broken fragments, to remove which would be exceedingly difficult even were

good stone to be found on the removal, which is very doubtful, as the lower strata are perhaps nowhere sand stone. In the pass east from Shahasram, at Tara chandi, where both hills gradually slope down to each other without any great overhanging precipice, is the quarry to which there is by far the easiest access, and it is indeed capable of furnishing excellent materials for building to any extent, and with very little trouble. The only other quarry that is easily accessible is at Asman Kothi, near Chayanpur on a small detached hill that is less abrupt than usual Why all the quarriers do not work at these accessible places it would be diffi cult to say, but in many places they prefer going to the top of the hills from whence even the small stones for hand mills and rubbing curry are brought with much trouble, nor is there any apparent difference between the stones there and at places which are of easy access

The finest stones, especially those for the mortars of sugar mills, which require very large masses come from a small detached hill called Masai, and although the quarry is high, the precipice admits of the stones being rolled down. Most of the smaller stones are procured from various places, Gaighat, Sonpura, Balai, Surai, and Dihira of the table land near Tilothu from whence they are sent down the Son to Patna This stone, in breaking large masses discovers a good deal of the conchoidal fracture, and is nowhere of an uniform substance, but consists of small earthy grains with some of a micaceous nature intermixed Not only the colour but the size of the grains, even in the kinds which are reckoned equally good, is subject to considerable varia tion. In some parts, as I have observed, the workmen find this stone too hard for their purpose although to external appearance there is little or no difference, only that the softer the stone is, it has usually more of an earthy appearance, and that which is too hard, approaches in some places nearer in its appearance to granular quartz or petrosilex, and very often contains small nodules of quartz, as at Asman Kothi above the quarry that is wrought, or of other natures as some on Pateswar, the hill lately mentioned On the detached hill, called Suraiya, towards Chayanpur, in some masses

scattered on the hill, these immersed nodules are more numerous and various than anywhere else, that I have seen, and these masses have an exceedingly anomalous appearance, as will be afterwards mentioned. In other places again, as in Jabra, one of the small detached hills towards Naukha, the siliceous stone consists of larger grains, rounded indeed at the angles, but evidently consisting of fat quartz immersed in a powdery matter, which I take to be decayed felspar. This exactly resembles the hard stone in the hill called Kamuya, near Loheta in the Bhagalpur district, although that is in a vertical arrangement of strata, while those of the Naukha hills are most evidently horizontal. In fact I look upon the classification of minerals from the position of the strata, in which they are found, to be quite contrary to nature, and to have arisen from a vague hypothesis concerning the formation of the earth, which is supported by numerous frivolous distinctions, while the most real and striking differences are overlooked.

Far from considering the horizontal or vertical divisions of rocks as arising from different circumstances attending their creation, I am apt to think rather, that they owe their origin to the decay of rocks, that have been long exposed to the action of various external causes, but in the classification of rocks all such hypothetical conjectures should be most carefully avoided, as only tending to pervert the judgment in the examination of nature. How far this sandstone and other granular siliceous rocks may descend into the earth, I cannot exactly say, because no openings have been made, but I am inclined to think, that they are only superficial, and that they consist partly of aggregate rocks, and partly of siliceous hornstone in a state of decay, the aggregate rock having been uppermost, as in the small peaks of the hills near Naukha, Pateswar, and Bharkuriya, above mentioned, which emerge to no great height from the level. The lower strata of the great mass of hills, in some places laid bare by torrents, or where access could be had to the abrupt rock, would appear to be hornstone. One of the curious reasonings, arising from the above mentioned hypothesis concerning the structure of the earth, is that because

granite and other aggregate rocks from the summits of the highest mountains, (which however is not universal ly true) they should be considered as the basis of the earth, upon which all other rocks have been deposited. Had we in digging to great depths always come to such aggregate rocks, and never been able to penetrate through them, the argument would, in my opinion, have been more tenable. Setting aside, however, these hypo theses, I would observe, that west from Tilothu, on the summit of the table land, there is a quarry of millstones at Surai in no respect different from the usual sand stone, and of a whitish colour On descending the precipice, a little way, there is a kind of slate or very thin flag which was used by an European in the vicinity to cover the roof of his house not as slates are in Europe, but in place of the tiles, which in India are placed horizontally on the burgers, and are covered with a terrace of plaster These slates are about three-quarters of an inch thick, very light and, although of an earthy appearance, have not the gritty substance of sand stone but approach nearer to petrosilex in their appearance, and a little lower down the rock is more decidedly of that nature and still in plates although too thick for the purpose to which the other was applied A little south from thence, at the pool sacred to Totala Devi which has been already amply described the rock adjacent to the pool is a hornstone still more clearly marked, and I suspect, that in general such extends everywhere under the sandstone, but is mostly hid by the rubbish which has fallen down, and forms a slope at the bottom of the precipice, but which at Totala Kund has been entirely swept away by the torrent.

This hornstone of Totala Kund is of a dark grey colour with many black micaceous grains, such as abound in the sandstone, and consists of very fine grains, but it has a perfect conchoidal fracture, and is very hard The gradual transitions from it to the perfect formed sandstone may be admirably traced on the face of the immense rock, over which the torrent falls, and the real nature of the strata is clearly shown not to be essentially different from that of the siliceous jasper, or hornstone, fully described in the account of Behar, that

is, it evidently consists of trapezoidal masses, formed by horizontal and vertical fissures. Towards the summit of the rock, where it has decayed into standstone, the horizontal fissures are those that are chiefly conspicuous, and indeed resemble the rows of a well built wall, while towards the bottom, where the rock is most entire, and still a petrosilex, the vertical fissures are the most distinct, although even there the horizontal ones are abundantly manifest, both uniting in the first 60 feet of the ascent to give the trap or stair form to the rock. An inscription carved on this rock has already been fully explained, so far as it tends to throw light on the history of the people, but it is curious also, as throwing light on the history of the earth. It has been usually supposed, that the hills are perpetually suffering rapid decay, and are sweeping with great speed into the ocean, but here we have the naked face of a perpendicular rock exposed to the united action of wind, sun, and water, in the very manner in which these great causes of decay should operate most violently, for between 800 and 900 years. During this long period the letters remain perfectly distinct, nor can the rock have lost one-hundredth part of an inch from its surface. The time required, on such data, to produce any considerable effects on the earth, is so monstrous, as to render the whole hypothesis doubtful, nor has the alluvial earth, swept from the mountains of the countries longest known in history, been able to fill a corner of the smallest lake, much less to make those changes in the ocean that are supposed to have taken place; nor need it be apprehended, that in a million of years will even Constitution Hill be carried from the good people of London to the Godwyn sands and much less, that the grandeur of the Alps should suffer a perceptible diminution. Although, as I have said, the appearance of horizontal strata is everywhere in this district most clearly marked; yet the vertical fissures show themselves in many other places besides Totala Kund, and in some parts have separated from the surface of a perpendicular rock large masses, which stand thus insulated in the most fantastic manner, and threaten to overwhelm whoever approaches their tottering basis. One of the most curious of these is at

the precipice bounding on the south ditch at the Kathotiya gate Rautas where a chasm, not above 1½ foot wide, separates to a considerable length a thin mass of rock at least 100 feet high. Yet it is evident, that this chasm existed in its present state when the works were built, nor is the separated rock above a few feet thick

The siliceous hornstone, as forming the stratum under the sandstone, may be also traced in some other places at a considerable distance from Totala Kund, supporting the opinion, which I have stated that the sandstone in a great measure has originated from the hornstone acted upon by various causes of decay At Yadunathpur the rock immediately contiguous to the Son is a petrosilex, divided into cuboidal masses by fissures some running east and west, some north and south and others nearly horizontal but having a slight dip to the south. Where most entire, this hornstone is of an uniform colour and substance, and more perfect than that of Totala Kund, but the greater part is much decayed, and is crumbling into fragments like dry clay In these the substance has been divided into thin layers of different colours and curiously waved. In most parts not only the larger masses, but the fragments into which these are crumbling are cuboidal In one place, however, I observed it dividing into vertical plates running east and west. In the northern face of the hills I did not indeed find the siliceous hornstone forming a rock, but the channel of Gupteswari, in the deep recess behind Shergar, contains numerous siliceous stones, among which are many fine black masses, that serve for touchstone and among these I procured a piece of colourless rock crystal

Next to siliceous stones the calcareous are in these hills the most common In general the limestone is found in the part of more moderate ascent, that is at the bottom of precipices, by which the table land, and detached ridges are surrounded, but I have not been able to ascertain whether strata of it penetrate under those of the sandstone, or whether it is only placed adjacent to the siliceous matter I think however, that the former is the most probable opinion, for it is found

very far up in the recesses behind Shergar, and in that, through which the Karmanasa flows, and the former reaches very near the centre of the table land. Besides being found in these deep recesses towards the centre of the table land, it is found in many parts of the lower declivity, which surrounds the table land on its eastern and northern face; but I saw none on its southern. The whole of the little detached hill named Murli, which stands north-east, at a little distance from Rautasgar consists of this material, and it is found also on the lower part of a small hill called Suraiya, which is detached at a considerable distance from the north side of the table land. Being thus found round and among the sandstone, towards the lower part of the elevations consisting of that substance, it may be conjectured, that it penetrates under it from one place to the other, but although in the places, where it has been wrought, I could perceive, that the rock higher up the hill was siliceous, yet I nowhere so evidently saw the limestone running under the sandstone, as the petrosilex does at Totala Kund; and, as I have said, the calcareous matter may be only adjacent to the siliceous rock, and may neither pass under it, nor be supported by it, although in one place, as will be afterwards mentioned, there is reason to think, that the latter at least is the case In different places the calcareous rock assumes very different appearances, which I shall now describe

The most common form is that called Gati by the natives. It is the most compact limestone that I have ever seen, the grains being perfectly impalpable, and the fracture conchoidal, while it emits fire copiously, when the rock is struck with a large hammer, and it is very difficult to break. It is in general of a very dark grey or black colour, and from its first appearance I could scarcely convince myself that it was not hornstone It burns however into very white good lime, with which all Patna and Shahabad are supplied. In some parts it contains white veins, and in others it is composed of various zones of different shades of grey, cinereous, red and white. The white matter has always a crystallized structure; but where the zones of different colours prevail the grain is usually larger, and of a more earthy

appearance than when the colour is uniform A second kind of limestone consists of whitish opaque crystals, closely compacted together like the sugar candy of Europe, but small and quite irregular in form On the surface, so far as has been wrought it is full of rents and little cavities that would prevent it from taking a polish, but by digging it will probably be found to constitute a fine marble. A third kind of limestone is the calcareous Tufa often already mentioned On the plains it is most usually in the form of nodules, but on the hills it more commonly forms a breccia, consisting of a whitish matter in which they are imbedded various fragments of different colours but all portions of the limestone called Gati. This Breccia, although entirely calcareous is not applied to use.

A fourth appearance of the calcareous matter is called Asurhar, and is a very porous irregular brown or white tophaceous matter which looks somewhat as if it had been deposited on mosses, but this arises from its various pores and ramifications being in some places minute for it has nothing regular in its structure resembling the stems and leaves of these vegetables yet it evidently derives its form from the liquid calcareous matter having flowed on some figured mass, probably earth intermixed with some broken stems and leaves of plants It has in fact a strong resemblance to what in the south of India I have considered as a petrified white ants nest, but has fewer and smaller pores, so that its origin or mould must have been different. This makes very good lime. A fifth kind of calcareous matter is stalactite formed by water dropping from the roof of a cave, which consists of the most common kind of limestone. Finally another appearance of the calcareous matter in this district, is that of stone marl, which is called Khari by the natives, and in fact strongly resembles the indurated clays called by that name in Bhagalpur but it effervesces most strongly in nitric acid, and evidently is the compact limestone in a state of decay It is chiefly used for white-washing walls

The granular crystallized stone is supposed in modern hypothesis to be of primitive creation, while the compact stone is considered as of a much more recent

origin; the Tufa, Breccia and Asurhar are considered as quite modern, and stalactite, I am ready to admit, is now forming. I shall therefore give an account of several of the situations in which these substances were observed, to see how far appearances agree with the above suppositions.

The small hill of Murli, about a mile north from Akbarpur is one entire mass of limestone, about three-quarters of a mile long, and 200 feet high, but the rock extends under the soil of the plain to an unknown length, and at the south end of the hill, where it is wrought, may be traced for several hundred yards The great mass of the hill consists of the Gati disposed in strata nearly horizontal, but having a dip towards the west. The strata are thin, and in some places have much the appearance of flint; but more commonly they are somewhat earthy, and the masses consist of various zones differing in colour, grey, black, white, red, and ash, but uninterrupted by fissures. In many places their surface is covered by white crystallizations A little way up the hill are masses of the breccia, consisting of white tufa, having imbedded in it portions of the limestone, the angles of which are rounded.

One of the limestone quarries now much wrought is on the bank of the torrent which comes from Totala-kund, before it emerges from the recess into which that natural curiosity is situated. The right or south bank of this torrent is high and abrupt, and having been in several places undermined by the water, masses of a calcareous breccia have fallen down, and covered the surface It consists of the tufa involving small fragments, mostly angular, and, so far as I tried, all calcareous, but they are of various appearances, red, grey, ash, and white, the latter always having a crystallized structure, while the others are compact. In some places also earth has been involved, and I saw two small univalve shells, one of which I lost in breaking the specimen, but they were both similar, and although they look calcined, appear as if they had belonged to some of the small snails that are usual among the herbage. Although I broke many pieces, I could find no other remains of animals; but these are enough to shew that

this breccia is of modern origin, that is, has been formed after animals had inhabited the hills It is everywhere quite superficial The abrupt bank in many places is earth , but in one place is the quarry of limestone, which is disposed in thin parallel layers, having a dip towards the west of about 40 degrees from the horizon These layers are partly whitish, partly horn colour are very fine-grained and compact with a very evident conchoidal fracture. In some parts they are covered with white crystallizations, and in others the external layers have been coated with the tufa. The lime which they produce is beautifully white. In some places the layers are not so thin and are rejected by the workmen as not burning into lime, and in fact they scarcely effervesce with the nitric acid, altough it produces a slight effect , but in other respects their appearance is exactly similar to the limestone, and they are encrusted in a similar manner by the tufa and white crystallizations, both per fectly calcareous In fact they are evidently petrosilex changing into limestone and are probably connected with the hornstone of Totala kund although I could not trace them the whole way to an union The natives consider them as unripe limestone

In the channel of the torrent, or imbedded among the pebbles in its banks are some schistose fragments which the natives consider as dead lime. They are vastly lighter than limestone and have a great resem blance to *khari*, or indurated clay, and do not effer vesce with the nitric acid but they still retain a good deal of the conchoidal fracture and resemble much the lighter coloured zones of the limestone, for they are either of a white or yellow colour These appear to me to be hornstone, which has been converted into a crust About a mile north from the mouth of the recess in which Totala kund is situated, and beyond a little projection from the table land called Bhalmandra there is another quarry of limestone of an excellent quality It is situated nearly under the quarry of millstone called *Surai*, where the whole summit of the hill is a sand stone flag, while the precipice under it as I have already mentioned consists of hornstone slate. On the north side of Bhalmandra are two circular recesses, which

have very much the appearance of volcanic craters, being in the shape of funnels, of which one side has given way. The quarry is on the north side of those recesses, about half way up the moderate declivity, that is at the foot of the perpendicular rock. The surface of this declivity is covered with earth, and fragments of the sandstone and hornstone slate that have fallen from above. At the quarry five or six shafts have been made in an equal number of years, for with the first rainy season the roof always falls. In the middle of December the workmen had begun to form a new one, but had only effected a narrow horizontal cut into the face of the hill, after carrying which as far as they conveniently could, which would be a very little way, they would sink a perpendicular shaft. The end of their trench was only about four feet high, and consisted of a rotten rock in thin plates, very much resembling the limestone of Totala-kund, but it is considered as useless, although by far the greater part effervesces strongly with the nitric acid, but many parts, like the unripe limestone of Totala-kund, resist in a great measure the action of this powerful solvent, and must still be considered as petrosilex.

The workmen, after sinking their shaft two cubits below where they were working, expected to find two cubits thick of good limestone (Gati), of which they gave me specimens. This is in thicker plates than the limestone of Totala, the pieces being from four to six inches thick, and it has suffered less decay; but its grains are larger and have a more shining appearance still, however, it has a conchoidul splintery fracture, very much like petrosilex. Below this the workmen expected to find three cubits of a very compact limestone, in plates about half an inch thick, and separated by a white decaying substance this they call *Chanra*, and never burn, although it effervesces strongly with nitric acid. Below this Chanra the workmen expect to find four cubits of a white substance, which they call ashes (*Rak*), but what had been dug last year, owing to its powdery nature, had been washed away by the rain, nor could I procure a specimen. Below these ashes the workmen expect to find four cubits of Khari,

a very fine white stone marl, with an unctuous feel, as if it contained magnesia. It is exported to some extent, being sent to Patna. An ox load delivered at the foot of the hill, is sold for four anas, the load is about 288 lbs The workmen dig no farther but the Khari rests on a whitish siliceous stone, of a granular nature very like that on the summit of the hill In some places this stone is stained red. From the account of the workmen it is undoubtedly in large contiguous masses but whether it forms a regular stratum, or consists merely of blocks that may be supposed to have fallen from the summit, and to have been subsequently covered by the matters now incumbent, I could not from their account venture to assert This is, however, the place where there is the strongest marks of the limestone being in a regular stratum passing under the hornstone, which is under the sandstone of these hills

On the small detached hill near Suraiya, north from the table land at a considerable distance, there are quarries of compact limestone, both on its northern and southern faces This low hill is of a smooth surface and contains no projecting rocks but the earth is intermixed with fragments of stone some of them very large Above the limestone on its northern face there is very little earth, and the quarry consists of thin horizontal plates covered with an ash coloured crust, like the Chanra of Bhalmundra. When the plates are an inch or more in thickness they have a resemblance to flint, but where thin, they have been entirely converted into the ashcoloured substance that incrusts the thicker ones East from the small trench which has been made to take out the lime the stones on the surface consist of calcareous plates of a reddish colour in the centre, but covered with a light-coloured crust, and intersected by veins of a crystallized nature. This the natives did not consider as lime. Higher up the hill the detached masses were of the whitish sandstone usual in the country

On the south face of the hill, and in the narrow pass between it and an adjacent ridge is a quarry of stone marl, called here Khari It is very white, and less unctuous than that of Bhalmundra, but it used for the same purposes It contains many masses of limestone,

not yet changed into marl. Immediately below the marl, in the passage between the two hills, the naked rock appears, and consists of thin plates of compact limestone, in general horizontal, in some however vertical, but this latter appearance I consider as a deception, as will be afterwards explained. Above the Khari the hill was covered, as on the north side, with fragments of the usual sandstone, but among these I found some which had an exceedingly anomalous appearance, resembling a breccia with a sandy cement, and nodules of various sorts, some of them much resembling the limestone, but on these the nitric acid produces no effect. This stone, as I have before mentioned, has a most anomalous appearance, and looks as if it had undergone the action of fire The last place where I shall notice the compact limestone, is at the caves of Gupti Benares, the situation of which, in a recess near the centre of the table land, has been amply described in the topography. On the right bank of the Guptiswar, a little before that torrent turns west, at the bottom of a perpendicular precipice of the usual sandstone, is a large rock overhanging the stream, but in other parts sloping gradually to the foot of the precipice. It consists of compact limestone, in plates entirely resembling that of Totala kund, and from one line to two inches thick. In general the plates are horizontal, but in some places they are curiously waved, so that in sections of them in certain places, they would appear vertical which will explain the appearance of such in the last described place. Some of the thinner plates have a white crystallized structure, and some contain very distinct veins of white crystals, but the general mass has entirely the external appearance of petrosilex, and is both hard and tough.

The entrance into the cave is a little way up the hill, and is as high and wide as the usual dimensions of the different chambers of the cave, which are usually about 18 feet wide, and 12 feet high. The sides and bottom are very uneven, having very steep ascents and descents, while one side of the floor is often lower than the other, and shelving rocks project very irregularly from either side. The plans (No. 33) will show the

general distribution of the apartments The first apartment extends pretty straight east from the mouth for about 380 feet, having two great descents one near each end The farther extremity is called Patal Ganga, or the river of the pit, but there is no stream. At the end, indeed, is a small hole, which may possibly lead to a subterranean river, but I have not heard, that any one has ventured to penetrate through this opening About the middle of its length this first gallery sends a branch to the south-east, which after running 87 feet rejoins the main gallery but before it does so it sends to the east a very narrowed low passage, through which the visitant must creep on his hands and knees It is about 11 feet long and leads into the west end of another gallery similar to the first, and extending about 370 feet to the west About 140 feet from its west end it is crossed at right angles by a similar gallery The south arm of this is the most considerable is about 240 feet long and contains the chief object of worship The north arm is only 92 feet long and is narrower and lower than most other parts of the cave, but terminates *in an apartment called Tulari Chaura*, which is 92 feet long, and in the middle is both wide and lofty At the ends of these galleries also are narrow passages which probably communicate with other galleries and apartments but these have not been explored. The air in this cave is by no means hot. The thermometer on the 15th of January at Patalganga stood at 76°, while in the open air it stood at 78° Neither was the air in any degree offensive notwithstanding that, for the first 200 feet from the mouth the cave nestles bats innumerable, and that I had with me between 40 and 50 people with four or five torches. There seem to be strong currents of air in the cave which prevent the stench of the bats from being oppressive, nor do the crowds of pilgrims with very numerous torches find any inconvenience from want of fresh air Excessive darkness seems to be the reason why the bats do not go farther into the cave Even at Patalganga two torches produced so little effect, that I could not see from one side of the cave to the other and the persons with me had the most strange appearance from the partial illumination which the

torches occasioned. A good deal of this obscurity is no doubt owing to its requiring a considerable time to suit the eye to see in such darkness, after it has been long exposed to the glare of an Indian day, which in these recesses is strongly augmented by the rocks. After a longer stay, even in the farthest recesses, the darkness produced less remarkable effects, but still is more striking than I could have imagined, and no doubt far exceeds that in a room of equal dimensions, however closely shut for the occasion. I had been led to expect many images in this cave, but, what are called such, are stalactites. Water drops from many parts of the roof; and wherever there is a drip, a stalactite forms on the place where it falls, and often also on the rock from whence it comes. The former kind at first assumes the appearance of a mushroom, which botanists call *Lycoperdon*. The mass, as it increases, rises more in height than it expands in width, and, its head being rounded, it has a strong resemblance to the phallus of a Siva Lingga. The individual stalactite, however, worshipped as the great god (Mahadeva), besides one great member about 4½ feet high, contains several smaller, which surround the largest, and at the base are united with it into one mass, each being formed by a separate drip. The greatest mass of stalactite is in the crooked gallery, from whence the narrow passage leads into the interior There are three several stalactites, such as that called Mahadeva, and which are called the five sons of Pandu, while from the roof above them are suspended many stalactitic flaps, like the ears of elephants, but much larger. I had for some time great difficulty in procuring a specimen; as I found, that breaking anything in the cave would be considered as a gross impiety, and give offence, but I at length met with an incipient stalactite, like a large mushroom, adhering to a small detached stone, and immediately put it into my pocket, without saying a word.

The natives have given no name to these stalactites, considering them as images of the gods, but a piece of the same substance, of a very fine crystalline quality was brought to me by a man, who said, that he had broken it from a rock on the table land, near Buduya, a little

north west from Rautas. He called it Silajit which seems to imply merely an exudation from stone for this has no sort of resemblance to the Silajit of Behar When I procured this calcareous Silajit, I was far from the place from whence it was alleged to have come, nor when in its vicinity did I hear of any lime being found on the table land and I suspect, that the man had broken it from some rock on the way up to Buduya by the great recess of Kariyari which abounds in limestone. On the right side of the Karmanasa, in the narrow glen through which it runs for some way after having fallen down the siliceous precipice called Chhanpathar, are several small calcareous rocks The greater part consist of the substance Asurhar which has been already abundantly described. One of these rocks consists of whitish crystallized grains irregular in form and irregularly compacted together This must be considered as an aggregate rock and has already been sufficiently described It seems to be of a similar nature with the marble called Leruya, which has been mentioned in the account of Bhagalpur The nodules of calcareous Tufa so common in Bhagalpur and Behar are common also in the level part of this district and are sometimes burned into lime. Here they are found in two situations one quite superficial in the channels of rivers where it is usually called Akara the other imbedded in a yellowish clay at some distance below the surface and there it is called Gangti or Grangat. On the bank of the Ganges in this district this substance is much less common than in some others because most of the banks here are continually undergoing changes one side giving way while the new land is forming opposite, and in such situations I have never observed the calcareous nodules It is always found so far as I hitherto know where the banks consist of a yellow or red clay in which there is not the smallest appearance of stratification which seem to me never to have been swept away by the river and probably to have once been rocks of the kinds usually called primitive, but now decayed into this clay As such clays are found chiefly on the south or right bank of the Ganges near the promontories of the Vindhiyan mountains, it is on this side chiefly that the calcareous

matter is found; nor do I recollect between Rajamahal and Allahabad having seen it on the northern or left bank in above four or five places. In some places it is found in the bottom of the river forming stony flats, very dangerous, but not numerous. Most of such, as I observed, were of course above water, and I suspect, that all are dry, when the river is lowest. It generally forms large crusts two or three inches thick, full of holes, cavities, protuberances, and inequalities of all kinds, and adhering to the surface of the clay near the low water mark; but intermixed with these crusts are many detached nodules of very various forms, and often cylindrical, and branched like corals. These, I suspect, are formed in the clay, and fall down from thence on the beach, as the enveloping substance is worn by torrents, for, as I have before said, such are found in the clay at a distance from any river. The crusts seem to be a formation by the water, when it is near the lowest, but the clay seems to be as necessary as the water to the formation, probably as affording the calcareous matter, the particles of which gradually unite, as the river slowly washes the clay. When the river is swollen and rapid, it sweeps away the whole in which manner I explain the appearance of the crusts near low water mark alone. Air is perhaps necessary to the operation, at least I have seen no crusts formed, where the clay appeared to be constantly covered. There can be no doubt, I think, that the formation is still going forward. On the banks of the Yamuna, where there is often gravel, the calcareous matter has in some places involved, this, forming a breccia, the nodules in which are mostly siliceous.

Although both the siliceous and calcareous rocks of this district make a strong resistance to the hammer, and break under it with more difficulty than one would expect from their hardness, which is a kind of presumption of their containing magnesia, yet the rocks considered as appertaining to the genus magnesia are very few in number. On the detached hill, however, named Masai, there is a very fine quarry of indurated potstone, a little south from that of sandstone already mentioned. It is a considerable height up the hill, is disposed in fine horizontal

strata, and may be wrought to a great extent without any expense in clearing, while the stones may be allowed to slide down the sloping part of the hill the quarry being at the bottom of the precipice, nor to look at it from a distance would one think, that it is different from the other parts of the hill, which consist of sandstone. Ahallyha Bai is said to have taken the stones from this quarry with which she intended to build a bridge on the part of the Karmanasa situated in the Merzapur district, but at present the only demand is for making Linggas

The indurated potstone of Masai evidently runs under the strata of sandstone, and much of the same substance may be had in every part of the hills, for at a very remote place in the head of the great recess of Kariyari near Rautas above a mine of alum, slate and pyrites, there is a stratum of the same kind as at Masai, but rather harder being as it were, more impregnated with siliceous hornstone

This naturally leads me to describe the mines of alum, slate and martial pyrites, which the natives confound under the general name of Kasis, as from both they procure a very impure salt of this name, which seems to be a sulphat of iron mixed with much earthy matter, and somewhat deliquescent. The best mine is situated at the bottom of one of the receses in the great glen called Kariyari, which on account of this mine is called Kasisiya Kho The mine is at the bottom of a perpendicular rock, over which in the rainy season a small torrent falls from a tremendous height and which displays admirably the structure of the mountain. The strata are nearly horizontal with a slight dip to the east, but vertical fissures may be also traced and one of these has separated from the surface of an adjacent precipice a mass of rock as singular as that at the Kathotiya ghat of Rautas. It may be 50 feet high, 100 long, 10 feet wide at the base, and 8 feet at the top and when viewed from one end, has the appearance of a natural column, standing quite erect at a little distance from the precipice, from which it has separated. The highest strata above the mine consist of the usual sandstone. Below that is the indurated pot stone just now mentioned Below that again is the ore which runs round all the head of the recess, and from

the potstone to the bottom of the precipice may be 10 feet thick, but it may sink deeper, no pains having been taken to ascertain its extent. So rude indeed are the workmen, who supply the manufacturers with mineral, that they use no iron implement, but break off pieces with a loose stone, which is a very laborious undertaking, as the ore is so hard, that it emits sparks of fire, when struck by a pick-axe. The workmen have however made a considerable excavation, and will continue enlarging it, until the roof falls, when the mine will be deserted as impracticable. The ore is of two kinds, that may at once be distinguished by the colour of the efflorescence, by which they are covered. The ore which composes by far the greatest part of the mine, has a very strong resemblance to the ore of alum, that is common in the south-west of Stirlingshire, is of a schistose nature, but where exposed to the air is covered by a yellow efflorescence, consisting in part of sulphur. Sulphur is indeed a necessary ingredient in ores of alum; but in that of Stirlingshire I have not observed, that it effloresces on exposure to the air. The efflorescence on the ore of this district is not however entirely, nor even mostly sulphur, but thrown on the coals swells up from the water of crystallization, that it contains, and except impurities, mixed with it in taking from the rock, it is almost entirely soluble in cold water, so that the sulphur is merely a superficial efflorescence from the salt. This ore is little heavier than the potstone, under which it lies.

The other ore, which forms a band about two feet thick, is covered above by two or three feet of the slaty kind, while it rests on a stratum of it, of unknown thickness, and is a very heavy martial pyrites, or sulphuret of iron, in small irregular masses thickly imbedded in a black fine grained substance, probably of a similar nature with the schistose ore. The surface of this pyritical ore is covered by a beautiful white, or blueish saline crust, differing only from the former, in not being stained yellow by sulphur. It loses its colour by keeping in a corked bottle, and even there attracts moisture, so as to become viscid. I have little doubt, that this is the *steepteria* and alumen of the Greeks and Romans, to whom our alum would appear to have been unknown.

About four or five miles north from the mouth of the great recess called Konyan, in the bottom of which the above mine is situated, there is another which is in a recess called Amjhor This is semicircular, and placed in a projecting part of the hills, and it has a good deal of the funnel appearance supposed to indicate the crater of a volcano At the entrance is a small detached peak, on the lower part of which, at least, there is a compact limestome, like that of Murli, and perhaps the whole, as in Murli may consist of that substance. As usual here the recess is surrounded by a perpendicular rock, extending about a third of the way to the bottom, while the two remaining thirds slope rapidly, and are covered with loose stones earth and trees Towards the bottom of the recess the perpendicular rock extends lower than usual, and the horizontal fissures are not there so distinct as in most parts of this district, although they may be easily traced, but vertical ones are more evident. A large torrent descends there down the rock, and forms a pool at its bottom, but I did not ascend so far turning to my right, that is towards the north, where a smaller recess named Telkap opens into the larger, and is that in which the mine is situated The only road to pass into the smaller recess is along the channel of a torrent that falls down a precipice at its bottom. I ascended this channel, which is very steep, and filled with great fragments of rock, until I came to a perpendicular rock about 20 feet high, but the great precipice at least 200 feet perpendicular was perhaps 200 yards distant nor on account of the smaller one could I reach it. The mine of Kasis is however at the bottom of the smaller precipice, which is not the solid rock, but consists of large fragments heaped one on the other There can however be no doubt, that the hill here is exactly of the same structure as at Kasisiya Kho for these fragments consist of three kinds of stone. Two of these were the ordinary sandstone, one red, and the other brownish, the third was a black indurated potstone, exactly like that above the ore at Kasisiya.

The whole stratified matter under the precipice of loose blocks consists of ore of Kasis, but its extent is

nowhere defined except at the surface; for neither bottom nor ends have been laid bare. The space that has been exposed is about 20 feet long and 6 feet high, but it is very probable that it may reach all the way to the mine at Kasisiya-kho, and that it may extend west under the hills, to a great distance. The greater part of the ore, as at Kasisiya, consists of a black schistose lightish substance, disposed in horizontal plates. In the centre this substance is not covered by any efflorescence, and is lighter than the ore at Kasisiya. At one end it is heavier, and was covered with a saline crust. At the other end it has suffered much decay, is quite rotten, and its masses are covered by a white powder, and are much lighter than the other parts. Although all these are used as ores that of the heaviest end is reckoned the best.

Under the central part of the schistose ore there is here also visible the pyritical ore, similar to that of Kasisiya, and covered by a saline efflorescence. The natives call the efflorescence, whether yellow, white or blue, the flower of Kasis, and it is probable that until of late years these alone were used; for the first working of the mines the natives universally attribute to an European, whom they call Phogal who settled here to make indigo, and showed them the process for extracting Kasis. He died after a residence of four or five years, and his house is now a ruin. Since the natives have obtained the art of procuring the Kasis by boiling the ore, the efflorescence has been much neglected. Mr. Phogal wrought both mines, but since his death that at Amjhor has been deserted. In the account of manufactures I shall mention the process now used at Kanyari.

In many parts of this district also a carbonate of soda effloresces on the surface, and is collected by the washermen, but is not prepared in any manner nor brought to market. I have nothing new to add on the subject, the appearances here being the same as in Behar. I have only to observe, that in a field about half a mile north from the Thanah of Ramjar, which is covered with the soda, I dug a well. The soil on the surface was a poor clay, containing much yellow ochre,

and produced very little herbage. As the well was sunk the earth became more and more sandy and the quantity of ochraceous matter diminished, so that from yellow it changed to a pale ash or whitish colour Although at the bottom it was very sandy it contained a quantity of clay sufficient to render the dry clods pretty hard The water was found at 14 feet from the surface and was sweet enough to the taste, nor did it effervesce with acids but on evaporating a kettle full to a small quantity, which was rather muddy, this effervesced stongly with the nitric acid Whether or not this effervescence was occasioned by soda or lime I had no means of ascertaining It must be observed that the water, which I have mentioned in the account of Bhagalpur as being sweet, although immediately under the soda, may have been of the same nature with this as I made no trial of it by evaporation.

In many villages there are wells, which contain a mawkish water called Khara, quite unfit for drinking but highly prized for the irrigation of the gardens. These are entirely of the same nature with those in Behar and seem to owe their qualities chiefly to a combination of soda, although this by no means effloresces on the surface where these wells are in general found and the water of the wells dug where this effloresces is sweet, such as I have above described although it no doubt contains a little saline matter In the Ramgar division are many wells containing a saline water, from whence is procured a culinary salt called Surya pakwa Nimak The wells are found in the manors (*mauzas*) Sadullahpur, Sijaura, Sarai Uriyadi Saraiya Tarila and Diha, all of which except the last are on the west side of the Kudara. Diha is between that river and the Durgawati. Tarila is the furthest north, and Sarai the furthest south, and the two places may be four miles distant. Sadullahpur where the greatest number of these wells are found, is less than three miles east from Ramgar There is nothing particular in the appearance of the soil round these places and close to the places where the salt is prepared it is covered with rich crops of grain The wells have been discovered by accident in digging for water for domestic purposes, for which

this saline water is quite unfit, as it has a saline taste, not very strong indeed, but exceedingly disagreeable. The wells at Sadullahpur are about 16 cubits deep. The surface is a clay called Karel, which is reckoned the best soil in this district. Under that is found a pale rust coloured clay called Ujarki, in which there are black stains. The water is found in a clay called Lalki, which differs very little in appearance from the Ujarki, but is redder, and the workmen find that the latter does not answer for making the cisterns in which they evaporate the brine, while the Lalki and surface Karel are both fit for that purpose. In many villages nitre effloresces on the roads and mud walls, and a little is prepared, I have nothing new to offer on this subject, the efflorescence being exactly of the same nature as in Behar.

In most parts of the district good well water is abundant, and at a reasonable depth. The natives, indeed, complain much of the deepness and scantiness of the supply, but this seems merely an excuse for many who will not be at the trouble to water their land. A well, for instance, which they pretended was 16 cubits deep, I found on measurement was only 14 feet. On the low lands near the Ganges, indeed, the wells are deep, and often bad, as is especially the case near Arah, partly owing to their being saline, partly to the water being found in a black swampy substance, but in general the water is fully as near the surface and of as good a quality as in Behar. The wells are, however, often spoiled by being lined with a straw rope, in place of the rings of potter's ware that are usual in other districts. The straw rope is about 3 inches thick, and is coiled round from the bottom of the well to the surface in order to prevent the sides from giving way. It does not last long, and in decay communicates a bad taste to the water. Even in the hardest clay these wells last only two or three years. In this district, also, the water in wells often rises with a sudden rush (*bhur*), and this is here expected either when a well has been dug to the usual depth at which water is found in the vicinity without coming to any substance but clay, or when, after passing a bed of sand without procuring water, the workmen come to clay. In both cases the water is procured

by driving a stake into the bottom of the well In the divisions of Ekwari and Karanja most of the wells are of this nature, in the other parts they are less common Indaras lined with brick or stone are in some parts pretty common, although they usually cost 150 rs., which here is a large sum equal to the annual expense of a family of decent rank. Such a well, however, will last 100 years, and most of the petty Zemindars, principal farmers, and houses dedicated to religion, have one.

At the sources of the rivers on the hills, there are fine springs of excellent water but none of them very remarkable. Near Bhojpur, at the bottom of the bank of the old channel of the Ganges is a small spring considered there as a great curiosity In the evening of the 26th November the thermometer, which in the open air had been at 76°, on being placed in this spring rose to 82°, but the water is collected by a small mound or bank into a shallow pool which had been heated by the sun, so that probably the thermometer though placed where the water issued, was raised a degree or two above the actual heat of the spring The same kind of pebbles that are found in the lower part of the channel of the Son as mentioned in the account of Behar are found in it as high up as the junction of the Koyel river but not in greater quantity than between Daudnagar and Arwal. Above the mouth of the Koyel the channel of the Son contains scarcely any pebbles of the diaphanous kind, but some few that are quite opaque, and which are of different colours, yellow red, green and black but these colours in each piece are uniform, nor could I find any specimen of a good quality I have therefore no doubt that it is the Koyel which brings the pebbles of the Son from the hills, where it rises in the Ramnagar district and I think it probable, from the similarity of the pebbles found on the Rajmahal hills, that the hills at the source of the Koyel will be found volcanic. It must be further observed, that the same hills which send the Koyel to the north to join the Son, send also a river of the same name towards the south, and near this Koyel is the only diamond mine, of which I have heard in the vicinity of Bengal, and this is probably that alluded to by Buffon as near the town of Soonelpour, situated, on the river Gouil

I suspect indeed that the diamond in India is chiefly confined to the countries watered by the rivers which fall into the Bay of Bengal from the northern parts of the peninsula, although there are in Bundel-khund some mines of small importance. There is, at any rate, none in either Bengal or Behar. Potters clay is abundant, and in general makes strong ware. In Dumraong, however, the pots are brittle. In the division of Arah there is a red clay called Kabes, which is applied as a pigment before the pots are burned, as I have described in the account of Dinajpur.

The high abrupt bank of the Ganges, in many parts of this district, as well as elsewhere, consists of a schistose clay, which has very much the appearance of sandstone, but crumbles to pieces with very little force. Although called a clay by mineralogists, like many other substances included under that name, it possesses very little of the quality by which clay is most properly distinguished, and which is the forming a ductile paste when mixed with water. The schistose clay contains too much sand to form a paste of this nature. It splits into very thin plates of a brown colour, and its masses, when dry, have a good deal the appearance of the best kind of free-stone in this district, or to that of Chandalgar (Chunark), which in fact is in some places quarried close to the bank of the river. On this account some have supposed that the freestone of this district is merely the schistose clay indurated by some unknown process of nature, and according to the common received opinion, this may be considered as confirmed by the horizontal position of the strata observed in the sandstone for there is no doubt that the schistose clay is a deposition from the Ganges, as I have observed it in places that have most evidently been formed since the survey of the river by Major Rennell. The resemblance between the two substances, however, seems to me but of a very general nature, for on a close inspection very material differences will be found , and I have before observed, that the sandstone of this district seems to be a pertrosilex in a certain state of decay, and often excessively tough, or difficult to break under the hammer, owing probably to its containing a quantity of

magnesia, while the schistose clay consists of a sandy mould, slightly conglutinated by mere desiccation. I must further remark, that according to a common received opinion we might expect to find this schistose clay filled with impressions of animal and vegetable bodies, as it has evidently been formed by deposition from a river abounding in both, and it is usually supposed that all strata containing such impressions are alluvial, that is, have been once suspended in water from which they have been gradually deposited intermixed with animal and vegetable matters still retaining their various forms or organization The stratum of hornstone which I found on the bank of the Ganges in the Bhagalpur district, and which contained the impression of a common Indian fern (Polypodium dichotomum) joined to this common opinion, induced me to expect that in schistose clay I should find a variety of impressions, but in the search for such I have bestowed much vain pains and am now convinced that the strata containing impressions do not take their origin from a gradual deposition of matter suspended in water, which, under many circumstances indeed would destroy the organization of many of the animal and vegetable matters before the deposition could take place. I therefore suppose that such strata owe rather their origin to violent commotions, which have overwhelmed the organized substances by the mineral matter that afterwards became stone, and, as I have before said, the hills of Rajmahal, in which the hornstone containing the impressions was found, seem to be of volcanic origin, and volcanoes are known often to throw out mud, or earthy matter mixed with water, in a temperature by no means so high as to destroy animal or vegetable organization.

AN ACCOUNT OF THE DISTRICT

OF

SHAHABAD.

BOOK IV.

OF THE STATE OF AGRICULTURE.

INTRODUCTION.

In the first table I have stated that in this district 2297 square miles are occupied by fields, plantations, gardens and houses. In the 14th table is an explanation of the manner in which these lands are disposed. In the 11 tables, from 15 to 25 inclusive, will be found an estimate of the quantity and value of the produce of the low lands in each division; and in the 26th table will be found a similar estimate respecting the whole that is cultivated of the table land, which, being of an anomalous nature, could not with convenience be introduced into the preceding tables. Finally, in the 27th table will be found an estimate of the total produce of each article of cultivation, together with its value, and also of the quantities required for seed and remaining for consumption. In these tables I have followed exactly the produce stated by the farmers of each division, but I know certainly that in some divisions these people stated the produce below the truth. Referring to these tables for many particulars, and to the accounts given of districts formerly surveyed, I proceed to state what new matter has been here observed.

CHAPTER 1ST

OF THE VARIOUS ARTICLES CULTIVATED

In this district 2,297 square miles are occupied by fields, plantations, gardens and houses. Near the Ganges very little land gives two crops in the year and after corn in the interior a much smaller proportion than in Behar, has pulse or other grain sown among the stubble, because less attention has been paid to preserve water for the latter part of the season, but, wherever the reservoirs are in tolerable repair, this kind of cultivation is much practised and not only the pulses called Khesari and Chana, but wheat and linseed are raised in this manner, and by far the greater part of the cotton and Arahar land, although only once cultivated, may be considered as giving two crops one being removed before the other has made such a progress as to load the ground with two crops at one time. The proportion of land that gives two full crops in the year both preceded by cultivation may amount to one twentieth of the whole including high and low but consist almost entirely of the highest land in the district immediately adjacent to the villages Except a very trifling quantity of the pulse called Urid, of rape, and of the carminative seed called Ajoyan, nothing is sown on fields that are not cultivated and the articles above-mentioned are only sown thus on the slimy banks of the Ganges

SECTION 1st

Of the plants cultivated for their grain.

PART 1ST

OF CULMIFEROUS PLANTS

Except on the low banks of the Ganges, rice is everywhere the greatest crop, although the neglect of

some Zemindars, in repairing the reservoirs on their estates, has somewhat diminished the extent cultivated, and has very much reduced the produce of that grain, which among the farmers of India, wherever attainable, is always considered as the most substantial object of attention. On the whole one half of the whole district may now be cultivated with rice, but there can be no doubt, if proper pains were bestowed on irrigation, that few countries are better fitted for this valuable grain, and that an extended irrigation would render it fully as productive as Behar, although, from some circumstance in the soil, the rice of Shahabad is never equal in quality to the finer kinds reared in Bihar, nor can any be reared, that has the peculiarly agreeable smell of the Basmati. This valuable quality seems to entirely depend upon some inexplicable quality in the soil, analogous to that, which gives an excellence of flavour to the wine of certain vineyards, that no skill in the cultivator can imitate; nor is there any other kind of grain except rice, which, so far as I know, is liable to similar variations of quality.

Bora or spring rice is raised in rather a larger quantity than in Behar, but is a very trifling object, and its cultivation is confined to the banks of the Ganges. Being carried on chiefly by fishermen, in the new formed branches between the Ganges and Son the land fit for the purpose has been separated from the adjacent property and granted to a person whose estate consists of fisheries. This, as might be naturally expected, has been a cause of endless disputes which have occasionally put a stop to the cultivation.

Here, as in Bihar, the term Bhadai is not applied to rice, and the summer rices are called sathi and serha. Although these are reared in exactly the same manner their appearance is very different. The ears of the sathi, which is the same with the rice so called in Behar, hang out as usual from among the leaves, but those of the serha continue always enveloped in the uppermost leaf, which forms a kind of sheath. It is a finer grain and more productive than the sathi, and more of it is reared; but every soil is not suited for the purpose, and where it will not thrive the sathi must be used. I have not seen it elsewhere, nor have I been able to ascertain what

external qualities of a soil denote its being fit for producing serha, and suspect that it can only be determined by trial By far the greater part of the summer rice is sown as a single crop on middling high land, and the second crop, that follows apart is chiefly inland that requires no irrigation. On the high lands near villages that are watered from wells and give annually two crops, the summer one in this district is seldom rice.

By far the greatest part of the rice is of the kind reaped in winter, and most usually called khurif, although the term aghani is not unknown.

Much more than a half ([illegible]) of the winter rice is sown broadcast (bawog), all after the commencement of the rainy season, and almost all after the seed has been made to sprout. In this state the seed is here called neoyari It is sown on the lowest ground, but is not so coarse as that cultivated in a similar manner in Bengal, and a good deal is followed by other grains that ripen among the stubble.

All the transplanted rice is rather finer, than what usually grows in Bengal Sukhdas the finest, is very white and its smell although inferior to the Basmati even of Patna, is still very agreeable. The land, on which the seedlings are reared is generally manured, and about an half of it is transplanted with rice, after the seedlings have been plucked The remainder lies fallow The seed is commonly made to sprout before it is sown, and the quantity of unprepared seed (*Dhurya*) that is sown here in any crop of rice, is very inconsiderable.

Very little rice is here freed from the husk by boiling The implement generally used to beat it is the Dhingki or pestle wrought by a lever, and the reward given to those who beat, is almost everywhere the same as at Patna, that is the owner gives 14 pounds of rice in the husk and receives 8 pounds of clean grain

Rice here, as well as in Bihar is seldom dressed except by plain boiling but it is sometimes made into cakes The water in which it has been boiled is generally thrown away few have even heard of its being fit for cattle.

In this district next to rice wheat is the most impor tant of the culmiferous grains and the kind which I saw

was the Triticum spelta W. The natives reckon three kinds, Sengtawa, Daudi and Lalaka, but these are probably what botanists call varieties. The Singtawa is that which grows on the inundated land on the banks of the Ganges, is very white, and as it is fit for making bread after the European fashion, is the highest priced. It requires no watering, and is sown in drills. The Daudi also is white, but is inferior in that quality to the Sengtawa. It is however in great request among the richer natives, as the cakes made of it are white, and when fried in that seasoning, absorb an uncommon quantity of ghiu. This grows on a high free soil, and requires most assiduous watering, on which account it cannot be sown in drills. The Lalaka of this district is the same with the Desiya of Bihar, and is a coarse red coloured grain used by the poorer classes. It grows in a stiff clay and will grow without irrigation, in which case it is sown in drills, but watering greatly increases the produce. In a few cases it is sewn among the growing rice, and ripens among the stubble, but the crop in such cases is very trifling. At least ¾ of all the Sengtawa is exported, chiefly to Calcutta; nor is any of the flour fit for baking fine bread (Suji), prepared except by the bakers of Europeans. The second kind of flour called Mayda, which is fit for bread baked after the Persian fashion, is sold in the markets of Arah, Shahasram, Vagsar and Dumraong. The coarse flour called Ata is everywhere in common use among rich and poor. Some of the Ata is never sifted, other kinds are sifted a little. The bran is well separated from the Mayda, and it resembles the flour of Europe, being ground fine, but the Suji used in India by Europeans contains the heart of each grain of wheat, after the outer parts have been ground away, and is as coarse as oatmeal. Wheat is cut closer by the ground than in Europe, and the straw is reckoned better for cattle than that of rice Being exceeding dry, when the grain is trodden out, it is by this operation broken into very small fragments, and these, which form the greater part of what is called Bhusa, are almost the only support which the plough cattle have during the heats of spring. Wheat is never parched before it is ground. Wheat and barley are often sown together, as in Behar, and

are here also called Gujai. This is used as in that district, only it is alleged that here it is never parched

Wheat is also often sown intermixed with the pulse called Chana (Cicer Arietinum) and the mixed grains are called Gochana In this state they are often sold and sometimes used, but more commonly before they are used, the two kinds of grain are separated by a sieve The straw of this mixture is more eagerly sought after by cattle than that of wheat alone or than that of wheat and barley

Wheat is also often sown intermixed with mustard, rape and linseed but these seeds are always reaped apart and are never used with the wheat in cakes or bread.

Next to wheat barley (Hordeum sativum) is the most considerable of the culmiferous grains Its straw is reckoned better fodder than that of the wheat. All that I have said on this subject in the account of Bihar is applicable to this district. Barley requires less watering than wheat and near the Ganges is much more productive, on which account the poor rear it for the use of their family and the rich for their slaves, while the wheat pays the rent.

Next to barley, the species of Paspalum called Kodo is in this district the most common culmiferous grain, and is here preferred to barley by the labourers because they get 4 sers of the Kodo and only 3 sers of barley The two kinds of Kodo are here distinguished by the terms Aghani and Bhadai, the latter being the Kodai of Behar I have nothing new to offer on this subject, except that the straw is here considered as unfit for the ox but is given to the buffalo The intoxicating quality is very rarely indeed observed in this district and is supposed to be prevented by boiling it in an iron vessel or by stirring it when boiling with an iron ladle.

Next to Kodo Maize (called Kukara, Makai, Bhutta and Barka Janera) is in this district the most considerable culmiferous crop It does not grow on inundated land nor in stiff clays. Most of it is parched, ground and made into the pudding called Chhattu, but a good deal is parched in the ear It is said to have been introduced by a Frenchman within these 50 or 60 years, and

has not yet made great progress. Here the people have not yet attempted to boil it like rice, nor to form it into cakes, nor do they give the straw to oxen, except when green, but buffaloes eat it, even when the grain has been allowed to ripen.

Maruya (Eleusine Corocanus) is the next most considerable crop, and is that which most usually is reared in the rainy season on the land, which annually gives two crops. It is dearer than Kodo, but the labouring class prefer Kodo, reckoning it the most invigorating food, as is usual in every country with the grain that most commonly falls to the lot of the labourer. This is of course a mere prejudice, although, as I have stated in my account of Mysore, custom seems to habituate the stomach to whatever grain it has usually received, and any change of the grain, to which a person has been long accustomed, will produce disagreeable effects. Adam Smith, like many others who wish to be thought liberal by opposing the peculiar prejudices of their native country, seems to me to have been unsuccessful in his endeavour to establish the superiority of wheat. Whatever may be alleged in comparing the size and strength of the people in England who live on wheat, with the Scotch who live on oats, in which it may be difficult to procure an impartial judgment, there is I believe only one opinion respecting the comparative size of the people from the South of England and those from the North of that kingdom; the latter are universally admitted to be the stronger and larger people and are fed chiefly on oatmeal But the strength of the latter arises, not I would allege from any difference in the nutritive qualities of the two grains, but from other circumstances that seem to have escaped the usual accuteness of our illustrious philosopher.

The Panicum italicum, called here Tangni, is, next to Maruya, the most considerable culmiferous crops. Like the Maruya, it is chiefly reared as one of the two crops that are taken from the land in the immediate neighbourhood of villages

Next to the Panicum italicum is the Sawang of Bihar or Sama of Bhagalpur and Puraniya It is also reared on the land which annually gives two crops.

The spices of Holcus called Janera is the *next cul* miferous crop There is here only one kind called Masuriya, which is the Holcus compactus of the Encyclopedie. It continues to be higher priced than Maize.

The Holcus spicatus of botanists is here called Bajra, and is the next most considerable culmilferous crop It is chiefly reared on the banks of the Son in Arah and Ekwari, where it does not require watering Its grain is higher priced than that of the Holcus compactus. It is ground into meal both after being parched and without that operation and is made into cakes (Roti) and pudding (Chhattu) The stems are called Karbi and are given to all kinds of cattle, but for all, except the elephant, are thought inferior to any of the kinds of straw comprehended under the general denomination Bhusa.

The Panicum Miliaceum of the Encyclopedie every where called China, is in this district one of the most *inconsiderable crops, but is of two kinds,* Hatiya and Maghra. The former derives its name from being sown under the influence of the constellation called the Elephant. The Maghra of this district is sown in Magh, while the Maghra of Bihar was said to be reaped in that month. This grain is not indispensably necessary at marriages as in Puraniya, but at all ceremonies, mixed with sugar and sour *curds* is *offered* by the poor as a dainty suitable to the Brahmans and other great persons who may attend.

The Gudali or Panicum miliare L is confined entirely to the table-land, and is the smallest of the cul miferous crops.

PART 2D

OF LEGUMINOUS CROPS

The Cicer arietinum called here Chana, is the principal leguminous crop By far the greater part is sown on land that gives only one crop in the year, but is often intermixed with linseed. Some is sown among the growing rice and ripens among the stubble. About ¼ of the whole may be exported the remainder is partly split to be dressed in curry, partly parched and ground into

meal for pudding (chhatta) and partly ground without being parched for sweetmeats. None of the variety with the white flower is reared in this district; but there are three kinds, Amara, Lalaka and Chani. The Amara is a large grain ; the Lalaka is a rather smaller grain ; but both are of the same value, and are considered as of the same quality, although they require different soils. The Amara requires a very stiff clay, the Lalaka a mixed soil. The Chani is a much smaller grain than the other two and is somewhat dearer, being chiefly used for sweetmeats and in diet, while the others are given to horses. This Chani is sown among the growing rice on a mixed soil. The straw of all the varieties is one of the best kinds of fodder for cattle.

Next to Chana the Pea (Pisum) is in this district the most considerable pulse. The kind with the white flower called Kubali Kerao is now the most common, and is supposed to have been introduced by the Europeans along with the potato and maize, although, from the name given to it, one would imagine that it had come from Kabul, the province bordering on Persia. The kind with a red flower, as in Behar, is divided into 2 kinds, the Dabli or Rajmahali and Suguya, which is the same with the Sugiya of Behar. This last is now very seldom sown, and both the kinds with red flowers require a stiff clay, while the Kubali will grow on a free soil with very little watering. Near the Ganges a very little of this pulse is sown on the mud without cultivation and in the interior a little is sown among the stubble, but both in very trifling quantities, so as not to have been introduced into the tables. The Dabli is parched and ground to form pudding , the other two kinds are split for curry. The straw is one of those called Bhusa.

Next to the pea the Masur or Lentil is here the most common pulse. It is all split and used in curries. The straw is used for fodder.

In this district Khesari is only the next most common pulse, and is only sown among rice stubble. In Shahasram, Ramgar, Sangyot and Mohaniya, it is almost as abundant as in Behar , but the reservoirs in the other divisions have been so much neglected that there very little can be reared. The parts of this district where

this pulse is the most common are by far the most heal thy which confirms my opinion of the dislike to it among the Bengalese being a mere prejudice. The green plant is often given to milch cattle and the dry straw is one of the fodders called Bhusa.

Arahar is the next common pulse and is sown most chiefly intermixed with Kodo producing thus a very great quantity of nourishment for men although maize instead of Kodo would probably be an improvement, but the Kodo thrives on high poor land The crop of Arahar in most parts is very inferior to what grows in Bhagalpur and it was only near the north side of the great mass of hills that I observed it growing with luxuriance. The shells are preserved for fodder and called Bhusa

Kurthi or the Dolichos biflorus is here the pulse of next importance. The straw is considered as one of the best fodders and is one of these called Bhusa

Next in importance is the Urid of which there are two kinds called Bhadai and Aghani from the season in which they ripen. The former has a black seed and seems to be the Pustia Paeru (Hort Mal, Vol. 8 p 67), while the latter has a green seed and seems to be the Katu Ulunu of the same work (table 50) The straw of these also is considered as one of the best fodders and equalled only by those of Chana and Kulthi

Next to Urid the most common pulse is the Mothi or Bhringgi which is the Phaseolus aconitifolius of willdenow Its straw is very nearly as good fodder as those of the three plants which have just now been mentioned

The Mung or Seha Mung which is the same with the plant so called in Behar having a green seed dotted with black is here the pulse that is reared in the least quantity Its straw is considered as a good fodder (Bhusa)

PART 3D

OF PLANTS PRODUCING OIL.

Flax (Linum usitatissimum) in this district is the most common of the plants producing oil Some is

reared by sowing it among growing corn, and it is generally sown in rows among the Chana and Masur, and often among the wheat. On poor soils it is often sown alone, as it requires no watering, and more or less will grow on even the worst land with little or no trouble. The stem is entirely neglected. The oil is used in food, although even those accustomed to it prefer the oil of cruciform plants.

Next to Linseed the most common oil seed is Sarso or Tora, which names are here considered as belonging to the same plant, the Raphanus, often already mentioned. It grows with great luxuriance and, both from the quantity and quality of its produce, seems to be the best of the tribe of cruciform oil bearing plants

Next to this species of Radish the most common oil seed is called Tori, which is the same with the Sarshong or Piri of Bhagalpur and Sarso of Behar. Its seed is hotter than that of the radish and, so far as I can judge, the natives in their nomenclature are chiefly guided by the different degrees of this quality. The hottest that is commonly reared in any vicinity is usually called Rayi; the next hottest is called Turi, and the mildest Sarisha, but all these names are very variously written, and different kinds that are reared in smaller quantities are considered as varieties of one or other of the 3 kinds most remarkable for the respective degrees of acrimony; but what in one vicinity is the hottest kind usually cultivated, is perhaps only of the 2nd degree of heat in another part of the country, and what in one place is reared in a small quantity and is considered as a more variety, in another place is reared to a great extent and is looked upon as the prototype of a species Hence has arisen a most endless and inextricable confusion in the nomenclature; and from an identity of names you never can be in any degree certain of purchasing in two different places, not only the seed of the same species of plant, but seeds of similar qualities, at least in degree, for all have a strong general resemblance.

The hottest of these cruciform oil seeds is here usually called Lahi a mere corruption of Rayi. It is the Sinapi amboinicum of Rumph, and is reared in much smaller quantities than either of the other two. Although

this plant is usually compared with the European mustard, it is probably not near so hot, as cattle eat the cakes after the oil has been expressed In cold weather the oil cake of the cruciform plants is preferred while in hot weather the cake of linseed is thought better

Next to Labi the Ringru or Ricinus is the most common oilseed but it is a trifling article. All, that I saw had red stems, but was of two kinds. That which has a large woody stem like a small tree, is called Vagh rengra or garden recinus, although it is often reared in the fields that which has a small herbaceous stem, is called Chanaki Rengri, being considered as female while the larger variety is considered male. No fine oil is prepared in this district.

Til or Sesamum is in this district the least considerable of the oil seeds The kind called Car Elu in the Hortus Malabaricus is the most common and is called Aghani from the season in which it is reaped, but there is a little of the Swet Elu of the same author which for a similar reason is here called Bhadai The oil is imagined to be cooling and is chiefly used for anointing the body, being too dear for the lamp, and higher priced than even that of the cruciform plants.

These are the kinds of grain cultivated in this district. I shall now proceed to mention some circumstances of management common to the whole.

Here, as well as in Behar, there are reckoned 3 harvests, Bhadai Khurif and Rabi

Reaping and thrashing are here also considered as not at all disgraceful, and all of high castes, who are not rich, assist in the labour Many people are however hired and those who at other seasons are day labourers and poor artificers, are allowed in various parts from one bundle in twenty, to one in thirty two of what they reap, but their bundle is always considerably larger than those which the owner of the crop receives, and the proportion varies so much that no adequate notion can be formed of the share which they actually receive, by knowing the number of bundles which the master takes, for every one that the reaper is allowed. By calculating the most usual allowances in each division, I find, that the lowest allowance given to the day labourer for mere

reaping is nearly 3¾ per cent. of the gross produce, while the highest allowance amounts about 8¾ per cent. What is however called the expense of harvest is different from this, and is the allowance which is given to a hired ploughman, whose reward during the remainder of the year is not adequate, and as a bonus, besides the share usually given to day labourers, he is allowed an addition, and thus a part of the expense is thrown on the landlord, the whole of the allowance for harvest being taken from the heap of grain, before that is divided for rent. These additions are made in different places under different pretences, named Lorhu, Pangja, Ati and Uridaki, and amount in some parts to very near five per cent. of the whole produce, while in others they are less than one quarter per cent. When nearly so low, the servant receives an allowance for threshing, where the additions are considerable, he thrashes for nothing. The whole expense of harvest charged to the landlord varies from very near 11 per cent. of the gross produce, to a little more than 6 per cent. The quantity of grain, said to be reaped by one man daily, differed exceedingly, in different parts varying from 3,445 s. w. or 81½ lbs. to 13,630 s. w. 349 lbs., and it must be observed, that, where the rate of reward is high, the quantity reaped in one day is always small, and vice versa, where the reward is small, the quantity reaped is great, although the ratio of increase is not always exactly in proportion to the rate of allowance, so that this is a very bad mode of rewarding the labourer. Where the rate is low, he is overwrought, and where it is high, he indulges his propensity to rest at the expense of his belly. At the rate allowed to a servant in the two places, to which the above statements apply, the man who cuts 81½ lbs a day, makes about 9½ lbs.; while the man who reaps 349 lbs. has 21 lbs. for his labour, but this is severe. They both reap and carry the grain to the thrashing floor, but the man who receives the high rate, and makes the low wages, must also thrash the grain, while the other receives an allowance for this trouble.

Taking, as in Behar, the average of the statements given at 11 remarkable places, I find that the result gives nearly 7,600 s. w. or 195 lbs. for the quantity of grain

daily reaped by one man , for which, if a day labourer, he is allowed rather more than 6(6 177) per cent. and, if a servant, rather less than 7½(7 47) per cent of what he cuts

The whole grain is trodden out by oxen's feet The straw thus thrashed in the rainy and cold seasons remains pretty entire, but that of all the crops which ripen in the parching heats of spring, is reduced to small fragments called Bhusa, which is considered as the most valuable fodder, and is carefully preserved while the others are very much neglected The observations made on the methods of preserving grain in the account of Behar are applicable to this district. It must be observed that in most places of this district the people think, that rice cannot well be preserved but in pits, and the crops which are reaped in spring, they say can be preserved in no other manner so that even in the in undated lands pits are used, and are formed on the higher spots where the grain may be preserved through out the year but near the hills, on account of the white ants, pits cannot be used All the grain intended for seed is usually preserved in the vessels made of clay (*Kuthis*) The most common granaries here are composed of a kind of basket made, like the bee-hives usual in Scotland of a straw rope coiled spirally These granaries contain 500 *mans* (52 sers of 44 s. w) weight of grain or 29 360 lbs The large ones stand in the farm yard and are covered with a terrace of clay which turns the rain when small, they are placed in an end of the hut, and are very much exposed to danger from fire.

PART 4TH

PROFIT ON THE CULTIVATION OF GRAIN

The observations made on this subject also in the account of Behar are applicable to this district, only that the high castes seem to have little or no indulgence shown to them, except when related to the owner of the land, where from the neglect of the owners the reservoirs have been ruined, the tenantry have given up a consider able part of the lands and appear to bestow more atten tion on rearing cattle than is done in Behar, but in such

parts they are most miserably poor, and those on the banks of the Ganges and in the lowlands of the divisions of Shahasram, Mohaniya, Sangyot and Ramgar, where scarcely an inch is preserved for pasture, and who live almost entirely by cultivation, are evidently in the best circumstances, especially on the banks of the Ganges, where grain alone is reared.

SECTION 2d

Plants cultivated as vegetables for the table.

In the 4th table, I have estimated that there are 3850 bigahs in kitchen gardens and that 1080 bigahs in the fields are cultivated with vegetables of various sorts that are used at the table, but besides I have given under separate heads, all such as are cultivated on so large a scale as to admit of a particular estimate, and these are pretty extensive in proportion. Almost the whole is reared by the Koeri gardeners, who are very industrious, but few confine their labour entirely to this branch of industry alone, and of course their skill is not so considerable as near the great towns of Behar. The rent is always paid in money, and is always higher than that of any other description of land, but seldom exceeds the rates usual in the villages of Behar, except at Arah, where it is fully as high as at Gaya or other country towns in that district. The huts are mostly covered with climbing plants, but more leguminous vegetables are reared in this manner than cucurbitaceous fruits.

PART 1ST.

OF PLANTS USED AS WARM SEASONING.

The carminative seeds are cultivated here to a very considerable extent and often are sown in fields of a good size.

The most common is the Jira, which I here saw in a state fit for examination, and find that it is the Cuminum Cyminum of Willdenow. Dhaniya, Ajoyan and Mangrela are usually intermixed with this plant. The greater part is exported.

The Ajoyan or Ammi dioscorides of Rumph is the next most considerable of these seeds Some is reared among the Jira, but the greater part is reared by itself on the mud left by the Ganges as the water retires. When this happens, the person who is to sow takes a large empty earthen pot, and placing it under his belly actually swims among the mud, just as the water retires and without this precaution he would sink at least between 3 and 4 feet, and be unable to advance. In this awkward manner he scatters the seed In from 15 to 20 days the mud dries and the Ajoyan grows on a fine firm mould without any farther trouble.

Next to Ajoyan, the most common of these seeds is the Saongph or anise which near some villages is reared in small fields and grows with uncommon luxuriance

Dhaniya or coriander is reared only with the Jira, but the quantity is pretty considerable.

Soya or fennel is confined to small plots in gardens and not more than two or three plants of the Chandani of Behar are reared in the corner of any plot.

Next to the Carminative seeds the Capsicum, called here Murchai, is the most common warm seasoning and the only kind usually reared seems to be what Willdenow calls the annuum. It is never reared in fields but the quantity reared is sufficient for the demand which is very great.

No ginger, and very little turmeric is reared , but of the latter there are some small plots by no means however adequate for the demand

A good many onions are reared. They are of the smaller kind usual in the districts hitherto surveyed and are used almost entirely by the Muhummedans or very dregs of Hindu impurity

Garlic, although used by the lower Hindus is reared in smaller quantities, a little of this execrable root going a great way

Fenugreek or Methi is reared in some pretty large plots, both as a seasoning and green vegetable When the plant first springs the top is pinched off and serves as a green The new shoots produce seed which is used as a seasoning

A very little mint (Pudina) is reared near towns and is used in the form called Chatni, as mentioned in the account of Behar.

PART 2D.

OF THE PLANTS CULTIVATED AS TARKARI.

In this district these more succulent vegetables are in less request than those of a leafy nature.

The Baygan or Bhanta is the most common of the succulent vegetables and much is reared in fields of from $\frac{1}{20}$ to 1 bigah in extent. The natives here, so far at least as I saw, reckon 3 kinds · one called Bhatin Baygan has many prickles, and the fruit is cylindrical , another called Manik wants the prickles and has a globular black fruit about a pound in weight ; the 3rd kind called Rambaygan is the Solanum Sycopersicum, a plant of qualities totally different from the other two and very little used by the natives. It is probably an exotic.

Next to the Baygans, the bean called Sema or Sem is perhaps the most common succulent vegetable, as part at least of almost every hut is covered by this plant. The kind by far the most common, and which is usually called sem or sema without any addition, is the Dolichos lignosus in its different varieties , but the Dolichos gladiatus, a species abundantly distinct, is often called by the same name, although by way of distinction it is more usually called Bar Sima, or the larger bean. The Purbi sem of Bar in this district is called Kawangch, the same name evidently with our word Cowitch, given to a kindred plant, although the esculent plant has not the quality of exciting itch by the hair on its pods. In a few native gardens here I found the small bean of Europe (Vicia faba), which was called Velaeti sem, although it has very little resemblance indeed to the other plants called by this name.

Next to these beans, the kinds of pumpkin called here Kohangra are the most common succulent vegetables. The natives reckon two kinds, which are indeed abundantly distinct. The most common is the variety of the Momordica maxima, E M. which in Behar is called

Suraj Kohangra, and is known here by the same name. The other kind, called here Bhatuya Kohangra, is the Cucurbita polymorpha oblonga, E M Both are chiefly *reared on the roofs of huts*

Next to the pumpkin, the most common succulent vegetable here is the Sukurkund or Convolvulus Batatas of botanists, of which there are a good many small fields It is neither so productive nor so high priced as the potato common in Europe (*Solanum tuberosum*), but many people still consider the cultivation of the latter as unlucky, for if a man when he commenced the cultivation of a new article, however valuable, should happen to lose any of his family he would immediately abandon the improvement and no one of his family would resume the cultivation, so long as the memory of the misfortune remained The Sukurkund is propagated by cuttings of the stone, which sends roots from its joints

Next to the Sukurkund or sweet potato, the most common succulent vegetable is the Indian purple carrot (Daucus Carota radice purpurea) Carrots are given to cattle when sick and both raw and in curry are considered as a good vegetable for men

The potato of Europe is the next most common succulent vegetable and is supposed to have been introduced along with the Companys Government, but strong prejudices, as I have said, still exist and impede its progress, although it seems to be annually gaining ground. Dung, considered in Europe as essential to this plant, is here never used, but the field is watered.

The cucurbitaceous fruit called Karela is the next most common vegetable and what I saw was all that species of Momordica, which in the districts hitherto surveyed was called Caromasiya, and is here known by the same name.

The next most common vegetable of this kind is the Murai or Radish (Raphanus sativus) Those that I saw had a long tapering white root.

The gourd (Kaddu) or Cucurbita Leucanthema is here far from common and is only reared on the roof of houses

The roots of arums are in little request There are a few scattered plants of the Ol or Tacca sativa of

Rumph; and some plots of the variety of Arum peltatum called Popchi, which here is applied to the smaller leaved kind.

The Picinna of the Hortus Malabaricus, called here Torai, is the next most common succulent vegetable, but under the same head I include the Petola of Rumph, called here Ghiura.

Yams (Dioscorias) are here very much neglected. The most common is the Suthni of Behar, known here by the same name. The Rataru of this district is the Ubium vulgare album of Rumph, and is of an excellent quality; but is reared only in the few small plantations of turmeric.

Besides these the following plants of this kind are reared in very trifling quantities in the gardens of the natives.

The turnip, Salgam, or Brassica rapa of botanists, of a very good quality: but quite despised by the natives, and reared only I believe for the purpose of sending as presents to any Europeans who may pass.

The Munggiya badam or Arachis hipogoa, curious on account of its pods growing under ground.

Chhota Bora or Dolichos Catsiang.

Chichinda or Trichosanthes anguina.

Ram Torai or Hibiscus esculentus.

The fruits of the Papaya, Sahajana and Kachnar are used as succulent vegetables, and the trees are cultivated on that account, but they have already been described among the plantations.

PART 3D.

OF PLANTS CULTIVATED AS GREENS (BHAJI).

These, as I have said, are here more used in curries than the more succulent plants.

The leafy vegetable most used here is the cultivated variety of the Amaranthus, called by Rumph Blitum terrestre. It is here called Changlai, while the spontaneous plant of the same botanical species is named Babhani.

No other green cultivated in gardens is much used the people chiefly contenting themselves with young

plants of Chana, Khesari and Sarso, cultivated in the fields for their grain, and with a wild species of Cheno podium which is common as a weed in every field and is called Khar Bathuya It has a lax green stem. In the gardens of the natives I however observed the following plants which are occasionally used

The Channani Bathuyu which is a large, erect, green Chenopodium with blunt leaves in which respects it agrees with the kind called Chandan in the north of Bengal and the names are no doubt radically the same but the leaves of the plant here are of quite a different shape (deltoideo-ovata) from those of the Bengalese plant (linearia)

The Atriplex bengalensis, which is here called Palki.

The Spinacea tetrandra of Dr Roxburgh's MSS , called here Palanki

The Corchorus capsularis W is here called Naicha.

The Basella, which Rumph calls Gandola rubra, and which here is called Lal Poe.

The Basella, which in Behar is called Poyi and which is perhaps the B cordifolia of Willdenow is here named *Imriti*

The Thariya of this district is the Amaranthus, called by the same name in Puraniya and Behar

The Lal sak of this district is the Amaranthus called by the same name in Behar

The Parwar is the Trichosanthes, which Dr Rox burgh in his MSS calls obracea.

The Piring of this district is the Medicages falcata, and not the Triganella corniculata which in Behar is called by that name.

Neither cabbage, cauliflower nor lettuce have as yet been adopted by the natives although in the gardens of some of them they are reared for sending as presents.

PART 4TH

OF PLANTS USED AS AN ACID SEASONING

The natives here use less acid seasoning than the people of Behar and chiefly employ mangoes and the various preparations of this fruit. They also use a few Tamarinds and Karongda as in Behar

Very little attention has been paid by Europeans to gardening, and the Hindus in general very much neglect fruit. The Tilothu family, however, from their connection with the Muhammedans at Rautas, acquired a taste for this luxury, and even in their reduced state the two widows rear oranges, grapes and other good fruits. The Muhammedan proprietors have mostly gardens, in which these luxuries, with guavas, pomegranates, peaches and figs are reared, although without much care I had no opportunity of seeing the produce of any except the oranges, which, as I have mentioned, are tolerably good; but I have already dwelt sufficiently on the fruit trees.

I saw no pine apples and do not think that any are reared.

The Kharbiya melon is the best, but is not so common and by no means better than in Behar.

The kinds of melon which in Behar are called Phuti and Mithuya kangkari grow here also.

Water melons and cucumbers are common.

At Arah the natives have some flower gardens in tolerable condition and at Shahasram there are a few, but these are very slovenly. Eight or ten principal zemindars also have flower gardens, the best of which belongs to the widow ladies of Tilothu. No flowers are reared for making perfumes.

Many people in the corner of their yard have a few officinal plants, and many grow spontaneously in the woods of Jagadispur, where they are collected by the Cheros for the druggists of Patna and Banaras, but for the same reason which prevented me from treating on this subject in the account of Behar, I shall dwell no farther on it than to state that both the collectors and druggists are very ignorant, and the nomenclature so confused, that mistakes of a very dangerous nature must frequently happen, many of the plants possessing very active qualities.

The only officinal plants that are cultivated for sale are the Mangrela or Nigella sativa, of which a good deal is reared in the fields of Cumine, and the common cress (Halim), which is reared in gardens, but among the natives is used only as a medicine.

SECTION 3d

Of plants cultivated for thread and ropes

The only plant of this kind of any considerable importance is the cotton, on the cultivation of which much pains is bestowed Two kinds are commonly reared in the fields Rarhiya and Baresha. The latter, no doubt the Barsha of Behar, is of very small import ance and is sown along with crops which grow in the rainy season. The Rarhiya is cultivated to a great extent, and is sown with plants that ripen in the early part of spring, after which it is carefully watered When I was in the district, it was so small that I could not judge of its botanical affinities It requires a stiff clay and is generally sown in low land where water is found near the surface. After two or three crops of cotton, the field is changed and cultivated with other articles until it recovers strength The watering of this plant seems to be the only employment for the farm cattle during spring, and the only work which the men perform, except reaping and thrashing It is finer than that which is generally brought from Merzapur, but vastly inferior to that of Khyetlal in Dinajpur It is always sold with the seed In many parts it is usual to give the labourer who cultivates this article 3/8 of the produce. He not only digs the well but performs every part of the work, the master paying the rent and furnishing cattle and stock A small bigah in Chayanpur produces 3¼ mans value 11 r 2 a. The labourer takes 4 r 2a., the land lord takes 1 r 8 a, so that the farmer for his stock has 5½ r or about one half of the gross produce, the seed costing next to nothing He has also another crop sown along with the cotton. Of this indeed he gives a share to the landlord, and pays the expense of cultivation but it at least adds ½ rupee to the net proceeds of the land, which thus gives him 6 rupees a year, from whence only is to be deducted the interest of the wretched stock employed. This on such an extent canno possibly be estimated at more than a rupee a year, so that he has a net profit of 5 rupees, which on a Calcutta bigah, would give at the rate of 6 rupees 9¼ annas, and the crop is uncommonly certain There is great reason

to suspect that the quantity of land occupied with cotton is much greater than stated in the tables of produce.

In this district the only other article cultivated for ropes is the Hibiscus cannabinus, called here Patuya or Nagarjun, concerning which I have nothing new to offer.

SECTION 4th.

Of plants cultivated for their saccharine juice

Besides the palms and the Mauhuya already mentioned, the only article under this head is the sugar-cane, with which almost 4000 bigahs are occupied. The cultivators reckon 7 kinds Reongra or Reoda, Saroti or Sarotiya, Mango, Barukha, Bhorongga, Kawa, and Bhurli. They are all small canes, not thicker than the finger, and have all yellow stems, nor could I learn the marks by which the one is distinguished from the other. The Mango is reckoned the best for eating, but all are fit for making sugar. The different kinds are adapted for different soils and require some slight differences in management, as will appear from the tables. The high land near villages in some places is alleged to produce a cane, large indeed, but filled with a juice that gives little saccharine matter, in other places it is preferred to the lower fields. The land is always manured by gathering cattle on it for some nights. The crop of cane occupies more than 12 months, but in the course of the two years the field always gives a crop of cane, and another of some of the kinds of grain that are reaped in the end of the rainy season. The average produce is reckoned as high as in Behar, although all the fields that I saw looked very poorly , but the people said that the crop this year had been uncommonly bad. The extract or inspissated juice is usually made up in roundish balls, being boiled more than when intended to be preserved in pots ; on which account the produce, although nominally the same as in Behar, is somewhat larger.

SECTION 5th.

Of Plants used for chewing and smoking.

These consist of poppy, tobacco, and betel leaf, and the two former are of considerable importance.

On the subject of the poppy and opium, I have almost nothing new to offer In this district no one would acknowledge that he placed anything in the poppy fields, except a hedge of safflower by way of fence, but this assertion was made, because the agent had given orders to prevent an intermixture of crops These orders are no doubt more attended to than is usual in Behar Still, however, in many fields, I saw garlic *planted among the poppy, and most of this vile root is* reared in such places. It seems to do little or no harm The number of bigahs according to the public *accompts*, for which advances were *last* year made, *amounted to* 6850, and the quantity of opium actually delivered was 45983 sers which is rather less than 7 sers a bigah somewhat more than the produce avowed at Behar, but less considerably than that stated at Arwal It is very generally alleged by the cultivators that the native agents, by artifices and various pretences in weighing, pay only for about [illegible] of the opium which they receive, they of course charge the Company for the whole. If this be true, although there is no reason to suspect that the European agents have been at all concerned, it will show that the very great allowances made to these gentlemen are inadequate to render them an effectual check on the *villainy of their subordinates. The natives indeed allege* that the peculation has of late been considerably diminished but it must be observed that this diminution has taken place since a very considerable reduction in the allowances of the agent, and that, when these were altogether enormous, the want of care was in proportion Nothing indeed appears to me more fallacious than the idea that peculation is to be prevented by great allowances, and I have no doubt that an opium agent who received 30000 r a year (£ 3500) is more likely to do his duty than one who as at present, receives more than double that sum, which ought to be considered as a high reward for an office which is merely that of a clerk who keeps the accounts of a factory employing a capital of about 50 or 60 thousand pounds and requiring only the most ordinary talents and no great share of industry Enormous allowances given to such persons, instead of *stimulating to an industry suitable to their station, are*

apt to fill them with vanity and indolence, and to create a desire of endeavouring by a splendour of life to acquire from the multitude a respect, which is given to judges and Magistrates from the elevated nature of their office.

The tobacco, although inadequate to supply the demand of the district, is of much greater proportional importance than in Behar. It requires much water and the expense of cultivation is therefore heavy; but I have nowhere seen the plant so thriving; and my Bengalese assistants say that it is equal in quality to the best which grows in their country. It is in general sown by itself, but radishes are often intermixed.

The betel leaf plantations are very trifling, and the quality is not better than that of the most ordinary in Behar; but even that, my Bengalese admit, is superior to the leaf of their country. Much is imported. The people here do not acknowledge a half of the produce which those of Behar admit; but in most places of this district the people evidently concealed the amount of every kind of produce. It is probable however, that the produce is smaller than in Behar as the rent does not exceed $\frac{1}{3}$ of what is there taken, and of course the ground will be cultivated with less care.

SECTION 6th.

Of plants used for dying.

Indigo is in a great measure confined to the vicinity of the Ganges; but none is reared on the rich inundated land. The whole is sown to the south of the great road leading from Patna to Vagsar, which, as I have said, forms nearly the boundary of the inundation. I have failed in procuring any particular statements from the owners of the factories, but, so far as I can learn, the speculation, for some years at least, has not been advantageous. There are in all eighteen factories. The quantity of land and produce of plant stated in the tables is taken from the report of the cultivators, nor have I any adequate means of judging how far it is correct. Four factories of a middling size were stated in a public advertisement to have 2000 bigahs of plant, country measure, at which rate the 18 factories would in all have about 17000 bigahs, Calcutta measure, but the reports

give about 2700 such bigahs. I am inclined to believe from the conversation of Mr Gibson, the surgeon, that the land is very productive, but the produce stated amounts to about 417,000 bundles of 5½ cubits circumference, equal to about 864,000 of 4 cubits, the usual size in Ronggopur, which is at the rate of about 32 of such bundles for the Calcutta bigah, whereas the estimate of the planters there gave only an average of 10 bundles In the account of that district it has been mentioned that this probably is considerably short of the actual produce of what is really cultivated, but the 32 bundles is no doubt more than is procured in Bengal If 257 small bundles give a man of indigo, this quantity will produce 3360 mans of the drug

There can, as I have said, be no doubt that the land here is more productive than in Bengal, owing I presume, to more pains bestowed on the cultivation and this seems to be again owing to the encouragement given by the planters for the weed. They give one rupee for 6 bundles which is nearly the same rate as in Ronggopur, their 6 bundles being nearly equal in size to the 12 taken in that district, but they also pay the rent of the land, and it is perhaps owing to this additional expense that the speculation has not been more profitable and that fewer than usual complaints are made against the planters

Mr Gibson informs me that by sowing in March and watering the young plants he has had a most certain and luxuriant crop, abundantly able to bear the expense of watering, but unfortunately near his works few of the wells give a large supply of water Almost the whole land is occupied two years by the plant. On the first year it gives one crop of weed and on the second year either two cuttings of weed, or one cutting and a crop of seed. The seed procured is more than is sown by almost a half.

Less safflower in proportion is raised than in Behar A very little is sown by itself and what grows is chiefly mixed with poppy cotton, china, chana and linseed In this district no plants are cultivated for the purpose of rearing insects, but lac is found spontaneous on some trees that grow without culture, in such small quantities,

however, as to require no particular notice. Nor are any plants cultivated in this district for making mats, unless the palms may be considered as such ; but concerning these I have nothing more to state than has been already mentioned.

SECTION 7th.

Plants cultivated for feeding cattle.

The only things that come under this class are the Khesuri, Janera and carrots already mentioned, and the quantity given to the cattle is quite trifling. The same plants that in Behar grow wild among the corn are found among the corn in this district and are carefully gathered.

CHAPTER 2D

Of the Implements of Agriculture

The implements of agriculture are nearly the same as in Behar I shall only note the differences

On the banks of the Ganges the plough cattle are as good as in Behar, but towards the south they are much poorer, and 4 is the usual number allowed for each plough, one-pair working in the morning and the other in the afternoon. Some few poor people have only three cattle, one in turns having an afternoons or morning's rest. The whole ploughing is carried on either in the rainy season or soon after it has ceased, and while the mould is quite soft, so that even the weak cattle plough what in this country is reckoned a considerable quantity The ploughman cuts grass for his cattle, but in the ploughing season can do no other work.

The sugar-mill is similar to those in Behar, *but* the apparatus for inspissating the juice is more imperfect than in any district hitherto surveyed There is only one boiler, *a shallow iron* vessel, which *is placed in* the open air on three or four lumps of clay, so that the fuel may be thrust under its bottom. This vessel is filled at once with the juice, which is boiled to the proper consistence, while a little ghiu or milk is added, and it is scummed, but with very small care. When the workman judges the consistence sufficient, the boiler is lifted from the fire When the extract has cooled, it is scraped out with an iron instrument, and made by the hand into five roundish lumps, each weighing about 3 sers (80 s. w), or $6\frac{11}{100}$ lbs. and is the nastiest looking stuff that I have ever seen In three months a set of works, with seven men and four oxen, is supposed to clear four large bigahs of cane ($6\frac{4}{10}$ acres) boiling from three to four times a day

At this rate the total produce of what one set of works clears in a year will be 4725 sers, or 9702 lbs. The expense of machinery, cattle, etc., is nearly the same as in Behar, that is, may amount to 14 rs. equal to 364 sers of extract. Each labourer receives daily 1¼ ser of the extract, so that the workmen take 787 sers, and the total charge of boiling and squeezing the cane amounts to 1151 sers, nearly ¼ ($\frac{3437}{10000}$) of the gross produce.

CHAPTER 3D

ON MANURES

The observations on this subject which have been made in the account of Behar are applicable to this district, only that here by far the most valuable, the irrigation of the fields, is neither so well understood nor so diligently employed In the watering from wells, the people are indeed fully as active as in Behar but in some places, especially near Arah, the supply is scanty, and a bag wrought by two oxen on an inclined plain (Motbara), the implement most commonly used, exhausts the quantity daily produced in a very short time. The pot raised by a lever (Latha) is indeed more used there than in the interior, but the wells near the Ganges are very deep, and therefore less fit for this instrument while in the interior where the water is near the surface, it is very rarely employed. This shows that the natives on this point are guided merely by habit and have never tried the comparative merits of the two methods as in some parts the expense of a motbara is wasted on a well which can be wrought only 2 or 3 hours a day, while a Latha would be more than sufficient to draw all the water that springs I saw no motbara, the bag of which émptied itself as it was raised. In the immediate vicinity of villages are many Indaras or wells lined with brick or stone, from whence much of the land is watered, but the cotton land, generally in low places is watered from temporary wells, which are seldom deep and usually last but one season.

In some parts of the district a few tanks (Pukhar) have been dug and serve for giving a supply of water, more copious than wells and more permanent than such reservoirs as have been formed in this district. Where

irrigation is necessary, these could scarcely be too much multiplied; but the number and size of those here is trifling, when compared with those in Dinajpur, where they are seldom of any use. Of those that have been dug, many have been allowed to go to ruin, that is to fill with earth , for their utility was by no means the cause of their being made, the people have only embarced the opportunity of converting to use what was intended to gratify vanity, under the pretence of devotion. It is indeed much to be doubted whether the land, which a tank dug into the earth can supply with water, could in any ordinary case repay, by an increase of produce, the very heavy expense which necessarily attends such work,

I have repeatedly had occasion to mention that the people of this district have formed scarcely any canals for irrigation, and indeed the country is not so favourable for this great improvement as Behar. Still, however, much might be accomplished and would probably be carried into effect, where it not for the heart burnings and bad neighbourhood that prevail among the proprietors of land. The Kao river, in particular, is acknowledged to be peculiarly favourable for the purpose, and the advantages which would have arisen from distributing its water by canals and from preserving what is superfluous in reservoirs are so obvious that every one regrets the disputes which prevent the execution of works so manifestly advantageous. The mere increase of produce is of very little importance, as in proportion to that, the number of human beings reduced to squalid poverty would merely be increased. The great real improvement from such works in the present state of society would be to render the crops less uncertain, as it is from this uncertainty that the severest pangs of misery arise. Government would no doubt therefore be justified in compelling the landholders to lay aside their bickerings and to unite in defraying the expense, but this could only be effected by conducting the work at the public expense, and by laying on an additional revenue in proportion to the benefit, which each person received , and the difficulties that would arise in preventing the enormous frauds to which works carried on by

the public are usually liable, and in the distribution of the new assessment are perhaps so great as to render this plan of improvement more likely to become a loss than an advantage. In fact it could only be effected to advantage by a Collector of very extraordinary activity, perseverence and knowledge and the difficulty in Governments being able to ascertain that any person possesses such qualities as would be required, seems to me in ordinary cases a sufficient reason for avoiding the attempt. Much less would I propose that the work should be done entirely at the public expense. The burthen of this certainly would fall on every part of the country, and the advantage to even this part under such management as is usual in similar cases might be very precarious Most of the works indeed that have been carried on by Governments as public improvements have been either the consequence of vanity, of rash ignorance acted on by designing knaves, or of a crooked policy to deceive the multitude by an appearance of being interested for its benefit, but all have been highly burthensome to the revenue and few of them have proved of lasting advantage. Governments if this opinion is just, should seldom attempt improvements, but they may safely remove impediments such as has of late been done in the division of English commons which were an enormous abuse long fondly supported by prejudice. Perhaps some regulation might in a similar manner be framed so as to unable any proprietor, willing to under take the formation of canals, to compel his refractory neighbours to join in the work by some short and cheap process of law, such as exists in Scotland for the fencing of the boundaries between estates.

Reservoirs for preserving rain water (Ahar or Lath), except on the bank of the Ganges, are everywhere necessary and in many parts are numerous, but few or none of them contain water throughout the dry sea son, and they are therefore of use only for the crop of rice. In many parts however, the number of reservoirs as well as their size is deficient and in some parts they have been allowed to go to decay and are no longer of use. These two last circumstances have arisen partly from the necessities of some owners of land, who have

contracted so much debt that they are unable to lay out anything either on the improvement or preservation of their estates ; but partly also from dissensions which have arisen, especially in subdivisions of estates, after which the parties could not be induced to unite even in repairing the reservoirs necessary to preserve both from ruin. The sale of several such ruined estates for the payment of the revenue has even been found impracticable. Some such regulation as I have before proposed for the encouragement of canals might be extended to reservoirs; and I am convinced that the power lodged in any one of the parties, of compelling the others to assist, would induce most of them to adopt the improvement whenever proposed, lest their neighbour, or in other words their enemy, should gain the triumph of compelling them by law.

In the reservoirs here, recourse to machinery for throwing the water on the fields is not so necessary as in Behar, because they are seldom deep. The Latha, or Karing, here called Don, therefore but seldom employed and the basket swung by ropes is usually quite sufficient. Two kinds are employed, the Sayer or Chanar, and the Dauri, but of their respective merits I had no means of judging

CHAPTER 4TH

OF FLOODS AND EMBANKMENTS

There are no embankments for excluding floods and in a great part of the flooded land the proposal of con structing them *would be considered* worse than madness, and the execution as the severest evil that could be in flicted. The water of the inundation is considered as the richest manure, which enables the ground after the inundation retires, to give a valuable crop with little or no trouble and I have little doubt that the same might be procured in the inundated lands of Dinajpur and Ronggopur, and perhaps of most parts of Bengal which, unless embanked are now very much neglected because they will not yield rice , for in Bengal such alone is considered worth notice, and the farmer would scorn land which in the year produced only one crop of wheat.

The floods of the Son however, *do a good deal of* harm, as they are only occasional, last only for two or three days at a time, and come with too great rapidity, so that far from enriching the soil they sweep away its most productive matter and destroy whatever happens to be growing at the time. Banks to exclude these floods would no doubt do much good but from what I could learn, owing to the rapidity of the river, such would be difficult to construct. Without having seen the river in its swollen state, it would however be improper *to treat* the subject at greater length

CHAPTER 5TH

OF DOMESTIC ANIMALS.

In the account of the condition of the people and in the 11th table will be seen an estimate of the tame elephants, camels and horses, that belong to the natives of this district, as appertaining to their perssonal equipage.

Horses are not here used for the conveyance of goods, except a few belonging to inn-keepers, who employ them in bringing home fire-wood and grass for their customers. All the large horses are imported. The ponies as in Behar, are called Chhanathi, and are similar in appearance and managements.

An estimate of the other kinds of cattle will be seen in the 28th table.

The asses are used, not only by washermen, but by brickmakers, and sometimes to carry grain and fuel, but they all belong to washermen or sweepers, both tribes of the very lowest dregs of impurity, and the breed is totally neglected, so that they are fully as wretched as the ponies bred in the country. I saw no mules.

The cattle of the cow kind bred in this district are inferior to those of Behar and little better than those of Dinajpur or Ronggopur, although they sell considerably higher than the cattle of these districts, at least when I visited them. Many however of a superior breed are brought from the left side of the Ganges to be wrought in the plough, which renders the average price given in the table higher than the difference between the price of the cattle bred in the respective countries. The number of oxen used in the plough has been

taken from an estimate given by intelligent persons of the number requisite to plough the extent of land actually occupied in each division, and the number of males applied to other purposes has been taken from estimates given of their actual numbers I have no means of checking either estimate by other sources of information but I do not know of any circumstance, that should have induced the persons employed to wilfully render either estimate erroneous, and the errors that unavoidably will occur from conjecture have probably been compensated in the total amount, by some on the side of excess counterbalancing others on the opposite side. The number of cows is more uncertain and has been taken from an estimate in each division of the proportion between males and females. I place less reliance on it than on the estimates of the males because in some cases I thought that it was contradicted by appearances. I am not surprised that in Arah, Shahasram, Mohaniya, Ramgar and Sangyot the proportion of females should be very small, because these divisions are so very fully occupied that there must be a difficulty to procure forage for even the plough cattle, but Dumraong is not so well cultivated as Biloti and Karangja is worse occupied than Ekwari, yet the proportion of females in Dumraong and Karongja is made much smaller than in Biloti and Ekwari This is quite contrary to what I saw and in the latter division especially the people seemed to me to be supporting themselves very much by the produce of their cows The same also appeared to me to be the case in Tilothu, where the cultivation is quite trifling and the herds numerous, yet there the females were said to be to the males in the proportion only of 5 to 11 The profits of the cows in these divisions, it would seem, were considered as an object prudent to conceal, and I have no doubt that the number of cows in the three above mentioned divisions has been very considerably underrated. In the table however of cattle, and in that stating the produce of milk, I have followed exactly what was stated to me, but I have annexed another calculation taking the division of Dumraong at the same rate as, Biloti and Karangja and Tilothu at the same rate with

Ekwari, and have little reason to think that this addition will exceed the truth.

The inferiority of breed to what prevails in Behar seems to be owing to the people being less careful in preserving fodder. In the heats of spring the miseries that are endured without this precaution are so excessive that no extent of pasture in the rainy season can make up for the loss of vigour which these entail, while all the causes of degradation that prevail in Behar are here in full operation. So little notice is endeed bestowed on the bulls kept for breeding, that they are not an object of sale, and no man in speaking of his stock puts a valuation on them, although in general they do no labour.

The frequency and repetition of breeding among the cows of this district do not differ essentially from what has been stated in Behar.

An estimate has been given in the 29th table of the milk procured from the cows of this district. The table is composed exactly according to the report of the most intelligent person that could be procured in each division; but I am pretty confident that the correction annexed, and which has just now been explained, is necessary. The high price of milk in the southern parts of the district, where it equals or exceeds the price demanded at Arah, seems to be owing partly to the small number of cows in the greater part of the south, and partly to the great number of travellers. At Arah and Shahasram my people complained of the milk being much watered, while in the country parts, as usual, greater honesty prevails.

The pasture of this district consists of the following descriptions.

1st. About 2 square miles of inundated land covered with tamarisks and long coarse grass or reeds, mostly kept for thatch, so that this pasture is of very little value.

2ndly. 343 square miles on the plains covered with woods and scattered bushes, much of the same kind as in Behar. Those who live at a distance, here as well as in that district, seldom avail themselves of this resource, but these woods afford great relief to the cattle in their immediate vicinity, and during the floods the woods of

Biloti Ekwari and Dumraong give a most valuable supply to the cattle of the inundated land In the heats of spring these woods also shelter numerous herds, and in the two former the keepers during the cold season are allowed to lop the branches of several trees, that, if not good fodder, at least somewhat pacify the calls of hunger These plants are as follows Bamaru (Trees, No 41) Bayer (Trees, No 125 and perhaps No 30) Pakar (Trees No 140) Makar (Trees No 116), Paras (Trees, No 106) Dhela (Trees No 77), and the Ventilago, called here Kewangti.

In Dumraong the Raja for reasons already mentioned, does not permit the woods to be lopped.

3rdly The plantations here are of less importance for pasture than in Behar, because in most places where they abound the extent of other pasture is great, and where the pasture is confined, the land has not been wasted in mango groves yet they are always used as *pasture, however wretched and amount to 126,900 bighas* or 66 square miles.

4thly On the plains there are 327 square miles of open pasture, but it is chiefly of long harsh grass, entirely parched up except in the rainy reason and then the supply although copious, is exceedingly coarse.

5thly 47 square miles of poor land in fallow and 174 square miles in roads banks and broken corners give a much better supply, the grass being of a much superior quality, and in some divisions there is no other pasture except these broken corners and the plantations, which is Ramgar are of very little extent.

6thly 764 square miles of hills, consisting chiefly of table land, very accessible in most parts for cattle, and containing a great variety of woods and fine lawns sheded by spreading scattered trees, might be supposed a grand resource, but in fact it is of very trifling value The heat and dryness, from a powerful sun reflected by innumerable rocks, parches the country in the dry season still more than even the plains, so that then very few cattle remain on the hills except those which belong to the thinly scattered hamlets of the Kharowars I heard indeed of only two herds of cows belonging to the low country that continue there throughout the year In

the rainy season indeed the cattle which neither work nor give milk are sent up from the immediate vicinity; but although there is then pasture for 20 times the whole cattle in the district, more cannot be kept throughout the year, because in the dry season they could not be supported, and the reason why any are sent from the immediate vicinity is that the woods at the roots of the hills afford a supply for some cattle in the dry season, which could not be maintained in places at a greater distance where at that season there is no pasture. It would thus appear that, on the whole, in the rainy season there is a superabundance of pasture, although in general it is coarser than that of Behar; but it is ill distributed, in some vicinities there being almost none except broken corners among the fields, where cattle can be scarcely turned out without trees passing on the crops. This however is of no great importance, as the grass may be cut. The people in some of these vicinities, especially the northern parts of Chayanpur, keep scarcely any cattle but such as are necessary for labour, and having a great abundance of dry forage, are very careless in its preservation. In some other vicinities, as in the inundated land near the Ganges, where the dry forage is equally copious, the people are more careful, keep a greater number of cattle, and in the rainy season send them to places where there is plenty of pasture. In the vicinities again where the pasture is most abundant, there being very little dry forage, the number of cattle that can be kept throughout the year bears no sort of proportion to the extent of pasture, hay being totally unknown; and the spontaneous grasses are so coarse that it may be doubted whether any such hay as could be made of them would preserve life. These vicinities, however, appear to me to have many more cows than oxen, and no doubt supply the more cultivated vicinities with cattle for labour, although the whole cattle bred in the district are inadequate to the demand. From the above mentioned circumstances however, I have little doubt even without the improvement of cultivating land for the support of cattle, which cannot be expected in a country where there is no demand for fat meat, that many more cattle might be reared than

is done at present, and probably enough for the supply of the district. This might be effected by a more careful management of the straw or dry forage, and by sending the unnecessary cattle of all the more cultivated vicinities to the pastures while there is there any grass All the ploughing being carried on during the periodical rains, the ploughing cattle must be then kept at home, but the grass springs then with such vigour that enough may be cut from the banks and other spaces unavoidably left uncultivated, and from the lands which give winter crops alone. The straw of the crops cut at the end of the rainy season would supply the cattle for the plough and those actually giving milk in the early part of the dry season. Nor is the pasture absolutely without nourishment until a supply cane be procured from the stubble and straw of the rice reaped in winter This however, as well as the straw cut in the end of the rainy season, is very carelessly managed. In general I observed that it was left in heaps on the thrashing floor and whatever cattle chose might eat it Of course much more is wasted than if it were kept as individual property Were this as carefully preserved as the straw of the crops reaped in spring, when the demand is so urgent as to enforce economy, the best cultivated districts would keep the greatest number of cows the table land alone affording an inexhaustible supply of pasture during the only season that pasture can grow, and it must be observed that the straw of rice is a good fodder for cattle as is well known in Bengal, where any one who proposed feeding cattle on the straw of spring crops would be considered as mad

In the general manner of feeding cattle there is little difference between this district and Behar except what has been above mentioned and that carriage cattle being seldom wrought during the rainy season, are then allowed only pasture, while many plough cattle, being employed in the dry season to draw water, these are then more plentifully supplied with dry forage.

The Goyalas have here also the charge of the cattle of the rich. Their women are much employed in forming cakes of cow dung for fuel, and make about as much by this employment as those of Behar The price for

tending cattle is nearly about the same as in the country parts of Behar, but is often paid in grain at a valuation, which is advantageous to the servant. A boy or weakly man at Arah can earn from 8 annas to 1 rupee a month. In country parts they obtain as much grain perhaps, as the above money would purchase by retail; but the wages are nominally much smaller, as the farmer values the grain at what he could sell it to the wholesale dealer.

I have already mentioned that in the wastes of the middle parts of the district cows seem to be a considerable source of profit, from the oxen that are reared for sale. In most other parts, as well as in Behar, their advantage being of a more negative nature, enters little into the farmers calculation of profit. They save him some expense in purchasing young cattle and give him some milk for family use, but bring no cash into his purse and, as usual, what does this is alone considered profitable.

Buffaloes are here also considered as a much more valuable property than cows, because almost the whole of their milk is converted into ghiu for sale. On this account the people seemed to me to have been alarmed, and to have concealed the number of buffaloes which they possess. I saw some in almost every village, and have no doubt that the number of milk buffaloes stated in the 28th table is exceedingly underrated, especially in Tilothu; but in what ratio I cannot pretend to say. The management is the same as in Behar; but except near the hills, the animals are poorer and more neglected. The average value of a pair is about 24 rupees. Most are kept entirely at home; but there are a few bathans, which in the rainy season are kept on the table land, especially on Rautas; and the cattle of these in the dry season frequent the woods at the foot of the hills. These are in rather better condition than the buffaloes of villages, as are also those of the woods near Jagadispur. Owing to the fears of the people, no satisfactory estimate could be procured of the profit and expense attending this property, but an estimate of the quantity and value of the milk procured will be found in the 29th table. Farmers keep the male calves until 6 or 8 months old and then sell them to Palamau, where they are used

much in the plough. Dealers in milk destroy them when a few days old.

Goats are pretty numerous but many more might be reared, and the milk is so much superior to that of the cow that among a people which glories in abstaining from animal food it is astonishing that more goats should not be reared, but, strange to say they are only kept for the flesh of the kids which are offered in sacrifice, and being half starved the meat is wretched beyond description. The small Jujub bushes and the thorny mimosas that grow on the most sterile lands would feed numerous herds. In general however a family seldom keeps more than one or two females that can be tethered in some spot near the house, or shepherds keep a few along with their flock In one place, how ever, I saw a considerable flock browsing alone among the Jujub bushes near the Son, the only herd of goats that I have yet seen during the course of this survey A few are of the long legged kind, very inferior indeed in size to the breed common in the South of India, and beyond the Yamuna, but very pretty creatures The short legged kind is however most common and would be the more profitable were the milk in request. They are not however near so handsome and the females in particular have such large udders that their walk is very awkward.

The sheep are of the same kind as in Behar, nor is there any difference worthy of remark between their management here and in the districts hitherto surveyed.

Swine are very numerous and wallow in all the abominations of Behar

Curs and cats abound as elsewhere.

Poultry is very scarce. Fowls are reared chiefly by the Muhammedan weavers and a few of the very dregs of Hindu impurity and eating them is considered by the Hindus as the utmost degradation to which an uncontrollable palate can reduce the human species None tolerably well fed are procurable. Geese are reared only as pets there are no ducks, and in most parts a turkey cock would be viewed with as much curiosity as an ostrich would in England Pigeons are very rare and can seldom be purchased. The Raja of

Bhojpur keeps a considerable establishment of them for show. Some of the fantailed kind and some crops (*sic*) strut about; while others render themselves remarkable by tumbling. Of these he has two kinds, one which rising high up in the air, descends tumbling round, and this is rather an agreeable sight, the motions of the bird being graceful and apparently easy. The birds of the other kind the keeper takes in his hand, and turns them round, until they seem to be quite dizzy, when he puts them on the ground, and they roll and tumble about, until stopped. This is a very disagreeable sight, as the poor animal seems to be convulsed, and probably has very uneasy feelings. The extravagance of the Mogul court in such a trifling amusement may be seen detailed at great length in the silly pompus and exaggerated account given by Abdul Fazil of the establishments formed by Akbar; nor were the notions of the times concerning the duty and dignity of a prince such as to render it necessary for the courtier to conceal the sums lavished, nor the time wasted by his imperial master, on the support and regulation of a trifle so unworthy his serious care.

CHAPTER 6

OF FENCES

In Dumraong, Biloti and Ekwari there are a good many quickest hedges of prickly Euphorbias and in most divisions there are a few, but seldom in a good state. It is only the sides of roads near villages that are usually fenced, and in most parts ditches with some dry thorns are the fences most commonly used.

CHAPTER 7.

OF FARMS.

The observations that I have made in the account of Behar on the farms of the high casts, or Ashraf, are applicable to this district. They are however in general less favoured, and the right in these persons to hold land for their house, free of rent, seems, like most other tenures, to be exceedingly dubious; for, although universally claimed, I find that the judge has twice cast a person of high rank for house rent, even when charged much higher than usual. The cause has indeed been appealed, but the decision shows that on this point at any rate, the law is uncertain.

The farmers of the second class, or traders who rent land, are on the same footing as in Behar and are of very little importance.

The 3rd class of farmers, or artificers who rent land which they cultivate, either at leisure time or by means of servants, are also on the same footing as Behar.

The 4th class of farmers in this district differs only in name from that of Behar, being called Krindagan in place of Chasa. The Grihastha Beparis are poorer [than in most of the districts hitherto surveyed, none of them being supposed worth more than Rs. 2,000 in exchangeable capital, while few of them keep cattle for the conveyance of grain; and they deal chiefly with their immediate neighbours who are necessitous. It is probable, however that their capitals may have been underrated, as a large proportion of the poorer farmers is said to be supported in the intervals between the crops by the money which these traders advance. If this be true, their capitals must be far more considerable than was stated. The Koeries here have not the credit of having money concealed.

There are here no undertenants, unless we include under that name some servants who receive a small portion of land in lieu of wages, but this is cultivated entirely by their masters stock.

Ground rent for houses is on the same footing as in Behar

In the 28th table will be found an estimate of the proportion of live stock which belongs respectively to the four classes of farmers, and in the 30th table will be found an estimate of the respective proportions of rent which each class pays, subject to the same correction respecting the 2 d and 3 d classes that was considered necessary in Behar In the 30th table will be also found an estimate of the respective proportions of ploughs which are held by their owners, or by servants of various kinds, among whom there are no such persons as those who in the north of Bengal are called Adhiyars. To this table I have annexed an estimate of the proportion of rent paid in money and that which arises from a division of the crop, as also of the rents that are collected by stewards or that are farmed to middle men.

Plough cattle, as in the districts hetherto surveyed, form the only stock worth notice, and the average amount for each division may be found by dividing the whole value of the plough cattle, which will be found in the 28th table, by the number of bighas actually occupied which will be found in the tables from No 15 to No 25 From the same tables, by a similar division, may be found the average extent cultivated by any quantity of this stock, and in the 31st table will be found an estimate of the number of cattle allowed for each plough, similar to the estimates which were given concerning some of the districts last surveyed.

Except for the rich inundated land near the Ganges, the fields and gardens around the villages that are carefully watered, sugarcane and cotton, almost the whole rent is paid by a division of the crop, and the result is abundently obvious, the lands which pay a money rent are those alone that are cultivated with care. On the bank of the Ganges where alone all the rents are paid in money, and where the rent is fixed and totally unconnected

with the nature of the crop, the tenants are by far the most industrious and the least necessitous, although the rent is very high, as I understand that the average sum paid for each plough gate of land, there being 4 oxen to the plough, is 62½ R.; but then the cattle are strong and do a great deal of work, so that the plough-gate contains 20 bighas country measure, 12½ acres, or 37½ bighas of the Calcutta measure. The landlord in the division of the crop no where here, except in Arrah, takes more than one-half of the net produce and in some places is content with much less; but in other respects the nature of the division is entirely the same as in Behar, and the observations which have been made on this subject in the account of that district are equally applicable to Shahabad. I have only to mention that a custom in the division prevails in some parts of this district, which tends in some measure to diminish evils of the practice. The share of the owner of the land diminishes in proportion to the number of waterings given, which induces the tenant to exert himself in applying the most valuable industry to the mutual advantage of both parties. ⅓ of the crop on a well watered field being generally of more value than ½ of what is produced without manure.

Farmers who have accumulated a little money usually, as in other districts, lay it out in advances to their necessitous neighbours at a very usurious rate, and are repaid at harvest in the produce of the fields, on which account they are called Grihastha Beparis I have already said that in statements which I received, the amount of capital belonging to these persons appeared to me much diminished, as, except for opium, most of the advances made in this district proceed from this source. In the 32d table will be found an estimate of the sources of capital from whence the rents of this district are paid, from which will appear the extent to which these pernicious advances have been carried, and here also it is universally allowed that those who borrow money at not less than 2 per cent. a month are less necessitous than those who take advances to be repaid at harvest, at what is then called the current price, and nominally pay little or no interest.

The arrears of rent are not great. In the interior the greater part is paid by a division of crop, where the landlord s claims end with harvest and near the Ganges, the lands, notwithstanding their high rent, are so eagerly sought after that good tenants are instantly procurable.

There has been no attempt to regulate the size of farms, which is rather in general smaller than in the districts hitherto surveyed, few paying a greater rent than Rs 150 a year which in the rich land near the Ganges three ploughs will do Four cattle being usually considered requisite for one plough, as the same implements which would be required for two oxen suffice where there are double that number many poor men, who can procure only 2 beasts, unite in one plough, and many more are reduced to the miserable share of what one plough can cultivate and very often are not able to procure the full stock but use three cattle, one of which in turn works the whole day The smallness of the farms seems often to be occasioned by the destructive custom in dividing lands equally among the children of the same family which the laws of this country ordain and which very mistaken speculations and a desire of being thought free from prejudice have induced some eminent philosophers to recommend in countries where the practical wisdom of former times has established the rule of primogeniture, vastly more beneficial and therefore more just, for the right of any child to succeed to his father s property can only be founded on the general utility of such an encouragement to industry Here there are none of the persons mentioned in the account of Behar by the name of Dhuriyas

The custom of advances (Tukabi) from the landlord to the tenant is carried to a considerable extent but no advance is given to those who cultivate sugarcane as is done in Behar Like all other advances, the Tukabi tends to retain the tenantry in poverty and dependence.

The rents are fully as equably assessed as in Behar and the Ashraf who are favoured are chiefly the kinsmen of this district the lands so let are chiefly, although not entirely, such as are some years cultivated with sugar cane or cotton, and in other years with much less valuable crops and the great difference in the value of the

crops on the same land in different years seems to have been the reason that has induced the people here to make an exception in the general rule. This reason should not, however, in my opinion, have led to the infringement of such an excellent form of lease. All that is necessary in such cases is for the tenant, before he enters into a lease, to consider how much of his farm can with propriety be annually cultivated with such valuable crops, and to offer a rent in proportion. None of the deductions allowed in Behar on such rents are here admitted; nor are any advances made on such rents are here more carefully cultivated and such valuable crops are proportionably more extended.

Of the lands let by a division of the crop, by far the greater part of the rent is ascertained by Danabundi, which in some places is called Kankut, and which has been already amply explained, but some is actually divided, a tenure here called Agora.

Near the Ganges all the land is let by regular lease (Patta) and each tenant gives an (Kabuliat) agreement to pay the amount, but in the valuable pergunah of Chayanpur the tenants are not willing to give such agreements, nor the landlords to grant specific leases. This circumstance on the owners of the estate for whom it is wished to make a provision.

In this district I heard of few or no illegal exactions, a great portion of the tenantry being too high spirited to submit to the most trifling abuse and being willing to fight with any one for a cowrie. Some litigious fellows are however a nuisance, the present constitution of our courts and the delays of justice opening a road for the operations of such pests of society which they are now beginning to discover and in all probability will soon pursue with a very destructive success.

Tenants are not afraid of their landlords, nor are they attached to their interests, except when connected by cast or blood, but where these ties exist I observed several honourable instances of affection and regard from the subordinate branches of families towards their common head.

Most of the Nukadi, or money rent that is paid for the lands near the Ganges, and in the gardens and fields carefully watered near the villages, as I have said, is in general levied by leases, stipulating a certain rent to be paid for a certain extent of land managed as the tenants please. This I have often mentioned as the best kind of tenure, and here extraordinary care is bestowed on all the lands so let. In the interior however a good deal of land is let on Hustbudi leases that is pays a certain sum of money for each bigah, according to the kind of crop which it is cultivated, and of course an annual survey is required. In this on the part of the landlords arises from a fear that the leases in the event of a new settlement, would show their real profits and on the part of the tenants to a fear that these leases might be interpreted as an acknowledgement of a right in the landlord to exact a new rate of rents when the lease expired. A decision of the Judge at Arah to be after wards mentioned, seems to have quieted the minds of the people in the vicinity of the Ganges and has induced them to accept of leases and to grant stipulations for the payment of a certain rent, and such well specified agreements are so highly advantageous in preventing oppression or litigation that I cannot too eagerly recommend it to Government to enforce such being universally formed, first, by ordering that no new lease without such stipulations should be valid and 2dly by ordering wherever old rates are considered as good in perpetuity, that the collector should fix the actual rate due, and a new patta and Kabuliat to that amount, but in perpetuity should be granted.

I now proceed as in the accounts of districts formerly surveyed, to give an account of those who cultivate land in which they have no property There are here no Adhiyars who cultivate for a share of the crop and when treating on the condition of the people I have mentioned everything that occurs to me concerning the slaves employed in agriculture. It now therefore only remains to treat of ploughmen hired by the season and of day labourers hired for cultivation People sometimes unite to carry on alternately in each others fields the labours of agriculture in large companies, but, whether

the custom is as prevalent as towards the cast, (*sic*) I had no opportunity of ascertaining.

The plough servants (Kamiya or Karoya) are much on the same footing as in Behar, only that the system of making advances is confined to the vicinity of Arah, and there varies from Rs. 5 to Rs. 20; but even there I did not learn that the son was held bound for advances made to the father, although part of the debt is often no doubt incurred in the son's marriage. In the other divisions, there being no advances for more than the season, the servant at its end is entirely free. In many places it is usual at the beginning of the ploughing season to advance from Re. 1 to Rs. 2, but this is considered as a sum given to bind the ploughman throughout the season, and as a part of his wages, for the usual daily allowance is here smaller than in Behar, being only 3 seers of 44 S. W. each of coarse grain. Many persons however, in place of giving this money, give a small field which is cultivated by the servant with their stock, and he takes one-half of the produce. This is a tie equally binding with the money and is more advantageous for the servant, as avoiding any anticipation of his resources. In some places, besides the grain, it is usual to give the servant a daily allowance of parched meal, which he mixes with water, and forms the kind of pudding called Chattu. In other places no such allowance is made and in some a quantity of grain is given in its stead, when the thrashing is finished. Harvest is a great source of profit, and, as I have said, the proportion of reward to the quantity reaped varies very much in different places; nor are the actual grains of the servant at all in proportion to the highness of the rate, the higher this is, there is usually the less work done Taking all these allowances, and reducing them to the common scale of the coarse grain on which labourers are usually fed, I find that the following estimates were given as the total annual reward which ploughmen in each division obtained

	Sers of 80 S. W.	Lbs. Avoirdupois.
Arah	1320	2714

Biloti	1316	2702
Dumraong	1358	2788
Ekwari	1040	2134
Karangja	1224	2513
Barong	1098	2254
Sahasram	1368	2809
Tilothu	1052	2160
Mohaniya	962¼	1982
Ramgar	1492½	3064
Sangyot	1522	3125
Average	1251	2569

As usual, more dependance is to be placed on the average than on each individual allowance, for instance, some circumstance must have escaped notice to reduce the allowance in Mohaniya so far below Sangyot and Ramgar, all the three vicinities being nearly alike in manner s and situation. I suspect indeed that during 4 months, when it was stated that they repaired their masters hut and the fences at 2¼ heavy seers of grain a day a great part of the time is employed in the cultiva tion of cotton, there very abundant, for which they are paid ¼ of the produce they watering, weeding, hoeing ploughing and gathering the whole for this share. But 2569 lbs of coarse grain, the average reward, at the value put upon it at Patna, are equal to about 17 rupees while the wages of plough servants in the immediate vicinity of that city are Rs. 16-13-0 This coincidence is so great as to confirm the accuracy of both statements. In neither case have I made any allowance for sickness, and in most places here it is not supposed that, when well, the ploughman is idle more than 15 days in the year In Biloti however, he has to himself 1½ months, and in Arah and Barong he has 1 month but during this idle time he must repair his hut, so that he is much more constantly wrought than the Christian ploughman, even in Protestant countries, the very numerous holy days of the Hindu calendar being designed for the higher casts alone, that is, for the sacred to pray and for the profane to defray the expense. The men here on the whole make rather more than those in the vicinity of Patna, and the same is the case with the other branches of the family, but the quantity of grain earned here by

the men is not so great as in the country parts of Behar. The whole gain here, according to the estimates given, does not give above 26½ rupees a year, for a family of 5 persons, and no one here will admit that a family of this number can be supported on so small a sum, although I could procure no account of how the difference is procured.

I have already mentioned the reward given to those who tend cattle.

Day labourers in general are daily allowed only 3 sers of 44 S. W. of coarse grain, and 1 ser of parched meal (Chhattu), in all rather more than 4½ lbs. of farinaceous food. In transplanting they are allowed ¼ more In some places they get a little less parched meal, but then they are allowed salt curds or other seasoning and their wives in transplanting make nearly as much as themselves. None of them are paid in advance.

People who call themselves gentlemen (Ashraf) work on their own farms at all kinds of work, except holding the plough, and some do not scruple even to perform this labour, but they will not take hire. Among the Karindagan or cultivating tribes the taking hire is by no means held disgraceful, and many even of the artificers gain a part of their subsistence by weeding, transplanting and reaping.

CHAPTER 8th

OF ESTATES

Section 1st

Of Estates in General

The free estates of this district are generally supposed to be of small extent when compared with those in Behar, but in the papers with which I was favoured by Mr Burges, the Collector, I do not find means to enable me to form a conjecture concerning the total extent, on the accuracy of which implicit reliance could be placed, and I doubt much whether the records of his office contain any documents concerning the subject that would be entirely satisfactory by much the greater part of the lands having never been measured even by conjecture. It is well known that none of the lots are large and by the established rules of succession they are fast subdividing into fritters so that some of the owners are now literally nundicants, and the whole will soon probably be reduced to that state. Besides the lands granted to Pasbans or watchmen and which are included in the free estates, there are in all of measured free lands 61 539 bighas of the country standard, and these in the Collector's books are divided into 423 lots or on an average 90 acres for each lot many of which are again subdivided into numerous shares that have not yet found admission into the public records. The free estates which have not been measured consist of 532 manors or mauzas, subdivided in a similar manner into 242 lots. The largest contains 9 mauzas, but the extent of mauzas is so indefinite as to lead to no probable conjecture There are the same reasons here as in Behar for supposing that many of the free lands have either been alienated

from the purposes for which they were granted, or are in the possession of persons, who can prove no propinquity to the men who originally obtained the grant.

The total measured lands in the district being 6,16,105 bighas, and the measured free land being 69,696 bighas, this should be $11\frac{3}{10}$ per cent. of the whole; but, as I have said, this measured part is so small in proportion to the whole that little reliance can be placed on this conjecture. The whole number of unmeasured mauzas however being 5040, while 532 are free, the proportion from thence would be $10\frac{1}{2}$ per cent. of the whole; and these two conjectures so nearly coincide and agree so well with common report, that the free land may be estimated at about 11 per cent. of the whole.

The lands granted for the support of watchmen (Enam Pasbanan) amount to bighas 8157·6, and the number of men to 1419, so that a little more than $3\frac{1}{2}$ (3·59) acres are adequate for each, and they are of some utility in supporting the police and saving the persons and property of the subject Besides these 1419 men, 2 of a superior rank, as officers, have larger grants of free land, each having an entire mauza There can be no doubt, I think, that in all the districts as well as this, when the settlement was made, an allowance was made to the owner of the land for the support of the establishment that had been usual, and which was represented as absolutely necessary for the collection of the revenue, and watchmen everywhere under one name or other formed a part of this establishment, as the landholders had formerly the charge of the police But it is only in this district, so far as I have seen, that sufficient care has been taken to register the lands assigned for the purpose and where the watchmen are at all efficient. The watchmen continue to be appointed by the landholders, but must be reported to the Magistrate, nor can any of them be removed without a sufficient reason being assigned to that officer. That the Government has a clear right everywhere to a similar establishment being kept up at the expense of the landholders, I have no doubt, and in this district the Magistrate, besides these 1421 men, has appointed a very numerous set of watchmen under the

name of Chaukidars, who are paid by the tenantry alone. In this perhaps strict justice has been overlooked. The tenantry no doubt reap the full advantage of this establishment, but no more than the other classes of society and I consider the owners of the land as those justly subject to whatever expense may be incurred on this account. This establishment has not yet been every where introduced especially in the extensive Pergunahs of Chayanpur and Shahasram probably because the land lords have there consented that the messengers whom they employ to collect their rent should be bound to assist the police and should not be removeable without the consent of the Magistrate. The enormous number of persons whom it has been thus found necessary to employ as assistants to the police, and that without very great success, shows in my opinion that some great radical defect exists either in the nature of the magistracy or in the rules which the judges are bound to observe and the vast number of acquittals of persons whom public opinion condemns seems to point out the latter defect as the most probable cause. On the whole, indeed there can be no doubt that the police in the British provinces of India is superior to what exists or probably ever existed in any native Government, and the two great advantages which these provinces enjoy are that private feuds are not decided by the sword and that military execution is unnecessary either in the collection of the revenues, or to bring the most powerful subject to answer for his conduct. In the prevention of more petty crimes the native system seems more effectual The nature of the difference would seem to indicate that the British provinces are more indebted for the advantages in police which they enjoy to a wholesome terror inspired by Military discipline than to a superiority of legal wisdom. In fact, the formation of our courts and regulations has been much guided by maxims of English jurisprudence indifferently enough understood, and it has been well observed that the defects of any code never become obvious until it is attempted to be applied to a people differing much in customs from that among which it was formed for in its native country the defects are concealed or even remedied by the powerful influence of custom.

The other purposes for which free lands have been granted are of less public utility, although, as I have formerly observed, the importance attached to several of these purposes by the people render their preservation of use to Government. The purposes for which they have been granted are as follows.—

	Registered at	Mauzas.	Bighas.	Kathas.
1.	Brahmottar	6	602	5
2.	Devottar	14	7,571	10
3.	Neyaz	3	1,306	16
4.	Khuruch Musjid Khanakah	3	2	0
5.	Kharejjuma ..	13	11,894	8
6.	Hasho Munshi ..	21½	1,586	0
7.	Ayimah Kherej juma ..	15	12,640	9
8.	Ayimah Mududmah ..	125	15,222	9
9.	Khayrat	5	2,253	4
10.	Jaygir	..	60	5
11.	Nankar	5	..	
12.	Eltumga	124	..	
13.	Madudmash ..	37	5,514	16
14.	Nuzur	3	775	13
15.	Khayrat Ayimah Kharej	1	300	0
16.	Milik Ayimah ..	..	369	0
17.	Enam Kharej juma ..	6	..	
18.	Ayimah	116½	869	10
19.	Enam ..	6	..	
20.	Mushrut Kaza ..	1	100	0
21.	Awaz Saliyaneh Kaza ..	2	425	0
22.	Kharej juma Mudud Mash	1	..	
23.	Duru ojheh Enam ..	1	..	
24.	Ayimah Khairat ..	3½	45	0
		512½	61,538	5

An explanation of most of these terms will be found in the account of Behar It was given by the most learned Maulavi or doctor of Muhammudan law in Patna, but in some instances it will be found irreconcilable with circumstances here, for Ayimah and Khayrat terms according to the Maulavi in opposition to other, are here employed as a compound term for the

name of Chaukidars, who are paid by the tenantry alone. In this perhaps strict justice has been overlooked. The tenantry no doubt reap the full advantage of this establishment, but no more than the other classes of society, and I consider the owners of the land as those justly subject to whatever expense may be incurred on this account This establishment has not yet been every where introduced especially in the extensive Pergunahs of Chayanpur and Shahasram, probably because the land lords have there consented that the messengers whom they employ to collect their rent should be bound to assist the police and should not be removeable without the consent of the Magistrate The enormous number of persons whom it has been thus found necessary to employ as assistants to the police, and that without very great success, shows in my opinion that some great radical defect exists either in the nature of the magistracy or in the rules which the judges are bound to observe, and the vast number of acquittals of persons whom public opinion condemns seems to point out the latter defect as the most probable cause. On the whole indeed, there can be no doubt that the police in the British provinces of India is superior to what exists or probably ever existed, in any native Government, and the two great advantages which these provinces enjoy are that private feuds are not decided by the sword and that military execution is unnecessary either in the collection of the revenues, or to bring the most powerful subject to answer for his conduct. In the prevention of more petty crimes the native system seems more effectual. The nature of the difference would seem to indicate that the British provinces are more indebted for the advantages in police which they enjoy to a wholesome terror inspired by Military discipline than to a superiority of legal wisdom. *In fact, the formation of our courts and* regulations has been much guided by maxims of English jurisprudence indifferently enough understood and it has been well observed that the defects of any code never become obvious until it is attempted to be applied to a people differing much in customs from that among which it was formed for in its native country the defects are concealed or even remedied by the powerful influence of custom.

The other purposes for which free lands have been granted are of less public utility, although, as I have formerly observed, the importance attached to several of these purposes by the people render their preservation of use to Government. The purposes for which they have been granted are as follows .—

	Registered at	Mauzas.	Bighas.	Kathas.
1.	Brahmottar	6	602	5
2.	Devottar	14	7,571	10
3.	Neyaz	3	1,306	16
4.	Khuruch Musjid Khanakah	3	2	0
5.	Kharejjuma ..	13	11,894	8
6.	Hasho Munshi ..	21½	1,586	0
7.	Ayimah Kherej juma ..	15	12,640	9
8.	Ayimah Mududmah ..	125	15,222	9
9.	Khayrat	5	2,253	4
10.	Jaygir	..	60	5
11.	Nankar	5	..	
12.	Eltumga	124	..	
13.	Madudmash ..	37	5,514	16
14.	Nuzur	3	775	13
15.	Khayrat Ayimah Kharej	1	300	0
16.	Milik Ayimah ..	..	369	0
17.	Enam Kharej juma ..	6	..	
18.	Ayimah	116½	869	10
19.	Enam ..	6	..	
20	Mushrut Kaza ..	1	100	0
21.	Awaz Saliyaneh Kaza ..	2	425	0
22.	Kharej juma Mudud Mash	1	..	
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tenure. Whether this be owing to a fault in the explanation procured at Patna, or to the confusion that universally prevails in native nomenclatures, I cannot say

The observations made on the subject in the account of Behar are applicable to this district. I strongly suspect that much land is held free which is not registered as such, and is therefore held illegally and it is possible that this may be the cause why many portions of the assessed land, from whence it may have been privately alienated, will not sell. I am induced to suspect this from hearing of several free estates of a description, such as I could not trace in a short statement furnished by the collector

Besides these free lands the invalid establishment has obtained 36,133¼ of the bighas usually employed in its accompts equal to the customary bighas of this district and to 67750 of the Calcutta standard. Of these 14310¼ or $39\frac{6}{10}$ per cent., belong to Government and 21823 to private landholders, and both will now be an improving source of advantage to the respective parties These lands are in a better state than those of Bhagalpur, but are not so good as those in Behar, the general state of the country giving to these lands their degree of value and improvement, in which the invalids may be considered as entirely passive. In an industrious neighbourhood the old sepoy readily found people to work his lands, but in the slothful parts of Bhagalpur vast sums were lavished by the public in clearing lands for which the veteran could find no tenant, and the lands have again returned to a state of nature.

The property of the assessed estates has been as much sub-divided as in Behar nor have I any occasion to repeat the observations already made on that subject. Owing to this sub-division, it has been necessary to collect from the small owners by means of native officers (tahsildars), one of whom resides even at Arah, while in Behar it is only in the more remote parts that recourse has been had to this expedient. I have only further to observe that I did not hear of any of the owners of assessed lands in this district having as yet betaken themselves to begging, they have a much nobler spirit than those of Behar, and these, who by a

sub-division of property are unable to live even by the cultivation of their share, enter into service, and their example is followed by numbers of high birth, both swordsmen and penmen. It is indeed alleged that a good deal of the revenue and much of the rent is paid by the money which these adventurers remit to their families.

The general observations which I have made in the account of Behar concerning the tenures and management of assessed estates are entirely applicable to this district, except that here the Military Brahmans hold only a small part of the land, by far the greater part of which belongs to Rajputs, or persons claiming at least the honours of that tribe. Some of them claim their property to a period before the Moslem conquest, and some appear to be descended of the aboriginal tribes who have continued in uninterrupted possession since the country was first peopled.

In most parts of the district it was admitted that the village clerks (Patuyaris) could not be dismissed without a regular complaint and fault proved before the collector; and in general it is admitted that this officer appoints these clerks, selecting the ablest man from among the members of the family which has a hereditary right. Such regulations are highly necessary to the safety of the revenue, the office of Patuyari fairly executed being the only real check on the fraudulent proportioning of the revenue on estates, when divided. In Arah, however, and some other places, the claim of the collector, as I shall have occasion to mention, is denied

The messengers, who assist the Patuyari to collect the rent, in some places are called Berahil, in others Gorayit, and finally in others, Kotoyar. They usually receive a small portion of land from the owner and presents from the farmers, as they assist to watch the crops at night. They are also held bound to report all misdemeanours to the police, on which account they cannot be dismissed without the consent of the Magistrate. Further, in the establishment here employed to survey the crops, one person usually performs both the offices of Amin and Salis, while in Behar a man is usually employed for each office. In some places no such persons are employed and the

owner or his agent and the clerk of the village settle the sum which the tenant is to pay for the master's share, nor did I hear any complaint of this power being abused, on which account I presume, the demands of the master are much short of his actual right.

The office of hereditary beggar is here more regularly established than in Behar, and the occupant is always called Dihuyar

The person who weighs the crops is not here called Sonar, but Hatuya or Baya, and is seldom of the Sonar tribe. The office of a chief tenant in each mauza has in many places gone entirely into disuse, nor is the term Mahato employed but all large and intelligent tenants are usually called Jeth raiytas, and commonly assist their poor and ignorant neighbours in settling their accompts, but they have no legal authority, and in the same mauza there are often several persons bearing this title. Near Arah however, there is only one such person in each Mauza and his office is hereditary, although he is now deprived of all emolument. In Beloti and Baraong the term Mukuddum is in use for the chief of a Mauza, and every principal tenant is called Jeth raiyat The Mukud dums had formerly allowances, which the landlords have usurped but in some places they give them presents. In Chayanpur also the hereditary chiefs of villages remain and are called Joyar, while every rich and intelligent farmer is called Jeth raiyat.

One tenure of land here is singular and has been mentioned in the account of the spring rice, to which for farther particulars I may here refer

A good many vassals of those who held land of Government in capite, at the settlement made by Lord Cornwallis neglected or declined to avail themselves of the offer then made to free them from vassalage. These are usually called Sikmis while those who are considered as the actual lords of the soil are called Maliks The term zamindar is seldom used among the natives of this district, and, so far as I heard, was confined to the southern corner, and was there considered somewhat analogous to the term Jeth raiyat, used in other parts of the district being given to the principal farmers of each village, and that on an estate holding of a subject

superior, that is, its owner does not pay his assessment to Government but to a subject.

In this district there are none of the persons called Mostajers in Behar, but farmers of the rents, here called Thikadars, are fully as much employed, and this system has proved very destructive, as in some large estates these men have been entrusted with the keeping of the reservoirs in repair, and as might have been expected, have always neglected this duty towards the end of their leases, while on a renewal no steps was taken to recover the loss, the Thikadar agreeing to give no more than the land would produce without repair. The consequence has been the total ruin of many reservoirs and the failure of the rice crops for a succession of years on the lands which these reservoirs supplied. The people attribute the failure, as usual, to a deterioration in the seasons, but in neighbouring estates, where the reservoirs are in good order, the crops this year were very good. Except this neglect, I heard of few complaints against the Thikadars of this district, who are mostly small. Those who have large farms re-let part again to underlinings, called here Kut Kinehdar. The farmers of the rents usually pay the money at the landlord's house, and, when they fail, he duns them by messengers (Pegadehs) who charge the debtor 2 annas a day. Lands, of which the owners collect the rents, either in person or by a steward, are here called Syr, in place of Khas, the term usually employed in the districts hitherto surveyed.

ASSESSMENT.—By far the greater part of the proprietors of assessed estates in this district complain, that the assessment is too heavy, so as to leave them little or no profit, and in many cases to exceed the value of the lands; and as a proof quote, that many estates having been put up to sale, no bidder has offered, and, the arrears having been lost to Government, the lands have been let at a reduced price, and they also allege, that the revenue is so high, as leaving nothing to the owners, these have been unable to defray the expense of keeping the reservoirs in repair, and of course, that the country is growing daily less able to pay the revenue Exclusive of the table land this amounts 1,132,677rs on an extent of 3151 square miles capable of being ploughed, of which

672 are now neglected, and 47 are in fallow, while the revenue of Behar and Patna amounts to 1,412,269 rs on an extent of 5051 square miles, of which 616 are now neglected and 29 are fallow The revenue on Patna and Behar is at the rate of $6\frac{66}{100}$ Calcutta bigahs for the rupee. while that of Shahabad is at the rate of $5\frac{14}{100}$ bigahs for the same. So far is in support of the usual clamour, but the free land in Behar and Patna being about $37\frac{1}{3}$ per cent. of the whole, and those in Shahabad being probably about 11 per cent. the actual rate of assessment in the former, will be about $3\frac{78}{100}$ Calcutta bigahs for the rupee, while in the latter it will be about $4\frac{64}{100}$ bigahs.

This shows how ill founded the clamour is and confirms the opinion which I have often already had occasion to state, namely, that a low rate of assessment is not only inconsistent with the improvement of the country but even with the profits of the landholders as will be more manifest when we come to examine the particular estates of Shahabad. Although therefore I have no doubt that the actual profits of the landlords are smaller here in general than in Patna and Behar, yet the loss which the revenue has suffered by the sale of estates has not been owing to overassessment the rate being lower and the soil I am convinced better than in Behar It has no doubt, in my opinion been owing to the hurried and consequent careless manner in which the settlement was made. As usual, such of the natives as have sense to discern the fallacy of a too high general assessment attribute the loss to corruption, and allege that some favourites had their estates at a very low rate, while others to make up the total sum, were assessed so high that they were unable to pay the amount, and fell into arrears. I have no means of ascertaining but that in some cases, such may have been the case, although from the character of the natives and their proneness to scandal, I give very little credit to such reports and I have also heard a more probable account. This states that as usual owing to the hurried settlement, sufficient precautions were not taken to secure the public interest in divisions of property among heirs, or in cases of private sale, and therefore many of the proprietors,

chiefly under the guidance of two great bankers, procured unequal distributions of the revenue on different shares of their estates, and having alienated or separated the good parts, allowed those which thus became over-assessed to be sold for arrears, but these bitters are said to have been bitten, as in order to secure their low assessed shares, sales of them were made to the bankers, which sales, it is alleged, were merely nominal; although the bankers now disclaim this and keep the estates. This also is probably in part scandal. However that may be, the bankers no doubt have now actual possession of many of these lots, and in most cases seem to give the owners nothing, while in other cases the old owners are indeed called farmers of the bankers rents (Thikadars), but from the style in which they live, seem actually to enjoy the property. Amid such scenes of fraudulent cunning, it would be vain, from the prices paid at public sales, to judge of the value of estates. This is however evidently increasing with great rapidity, for the fraudulent sales took place very soon after the settlement, and it was necessary to let the lands which fell to Government at a very low rate, but some time afterwards, as these leases expired, new ones were granted by Mr. Deane, then collector, and with so much care, that the lands rose nearly to the original assessment, and, as the leases expire, offerers are eager to purchase, not so much owing to any improvement, although on these high assessed lands some has taken place, as to the increased price of all manner of produce which enables a man to pay a tax with ease, which 20 years ago he could not bear.

Section 2d

Of Particular Estates

In the time of Akber it would appear that all the parts of this district which belonged to the province of Behar were included in Serkar Rautas (Rhotas, Gladwin) or Rohitaswa, but it would appear that since the time of that prince the northern parts have been formed into a Serkar called Shahabad, while Rautas has been extended a good way into what now constitutes the Ramgar district, and has had annexed to it a part of Allahabad.

I shall first mention the estates in this new Serkar, of Shahabad, although I cannot learn when, or by whom it was constituted

1 Arah (Abreh Glad ?) is a fine estate or Pergunah composing about $\frac{3}{4}$ of the rich division of the same name, that is, after deducting rivers, roads and broken corners, it contains about 220 square miles of land fit for cultivation It was estimated by the people on the spot that the free land amounts to $\frac{1}{10}$ of the whole, but all the measured lands on record being 21248 bighas, and the free amounting to no less than 17717, according to this proportion very little would remain for assessment, and it must therefore be rejected. The assessed mauzas again are 306, and the free 45 a proportion which would give $\frac{2}{15}$ of free land and I think probably near the truth the people here wishing to conceal every source of advantage. Some of this free land pays Malekan ($\frac{1}{11}$) to the heirs of the original proprietors, they being entitled to no more when the estates were granted. Before the settlement by Lord Cornwallis the Government took $7\frac{1}{2}$ per cent. on the collections of a part of the free estates, but this claim was then abandoned, as was also that of the Kanungoes when their office was abolished by the Company. They had previously taken 3 rupees a year on every 100 bighas (187½ Calcutta measure) of free land The free land on the above supposition amounts to 17600 acres of arable land

The assessed lands, amounting on the above suppositions to 122200 acres of arable land pays a revenue of 164,434 rupees, so that the owners pay one rupee for a very little more than $1\frac{1}{8}$ bigha country measure, or about $2\frac{38}{100}$ of the Calcutta standard and I may say that almost every inch of it is occupied.

The most ancient accounts that I have received of this estate, mention that it was possessed in part by the Rajputs of Ujayani, and in part by the Lotamiyas who waged against each other a perpetual war and both possessed many other estates. Many small portions had been detached by each family as appanages of younger branches or as rewards to active vassals, and many of these of both tribes still retain their property, for the assessed land is divided into 105 lots, and the chief of the

Ujayanis, Raja Jaya Prakas, still retains a considerable part, although much less than his kinsman Sahebzada Singha, who is the chief proprietor and has perhaps $\frac{1}{3}$ of the whole. I shall afterwards give an account of the genealogy of these persons when I treat of the chief possessions of each family. In the troubles which existed during the downfall of the Mogul Government, the Ujayani Rajputs seized on most of the lands that belonged to Gaja Singha, the Lotamiya chief; but paid tribute for them when the officers of Government happened to have power to exact it, and always readily acknowledged that it was due. Some time afterwards a Nurul Hasan Khan, who was the native collector (Amil) in the early part of the British Government, bought these lands which the Ujayanis had seized, advancing money to the occupants to enable them to discharge arrears on the estates which they had long possessed, and taking from them the lands to which their claims rested on late usurpation, but many pretend that the sales were not voluntary and on this account have attempted to set them aside. Whatever may have been the case, he was in possession of very large estates when the first English collector took charge, and it is said gave up the whole on consideration of being allowed 105 mauzas, free of rent in place of his Malekan, or the $\frac{1}{11}$ share of the rent allowed to the proprietor by the Mogul law, when Government resumes the management of any estate. I see however no such free property mentioned in the public records and doubt very much the truth of this tale of oppression. The lands which he is said to have resigned were first let on a lease of ten years, and then sold; but Ali Hasan Khan, a relation of Nurul Hasan, has no doubt possession of some, if not the whole, of the estate that had been under the management of his kinsman, and the purchase which he made was probably as fair as usual in such times. Some considerable share of this Pergunah was also purchased by Hanuman Singha, a Srivastav Kayastha, and has descended to his son Bhairav Datta, but most of the small landlords continue to be Ujayani or Lotamiya Rajputs.

When Mr. W. A. Brooke made the settlement for Lord Cornwallis, $\frac{9}{16}$ only of this estate are said to have

been cultivated and the assessment must have been exceed ingly high, owning to the low price of grain, and to there being no money rent paid except for poppy Now every thing pays a money rent except rice, which may form $\frac{4}{10}$ of the whole crop Formerly the tenants contended that after they had cultivated for 5 years the master had no right to raise the rent and no one would take a lease but Mr Turner having decided that whenever a lease expired, the owner might take what rent he could procure, the tenants are all eager for leases (Patta), and give in return on agreement (Kubuleyat) to pay a certain sum. A paper called a Hujut is annually made out for each tenant, mentioning the total money rent that is to be actually paid for all their land, except that cultivated with sugarcane and cotton which pay accord ing to certain rates for what is cultivated and on this paper every sum is entered as it is paid by the tenant, who at the end of the year procures a proper receipt. Rice, after deducting harvest pays in some villages ½ of the produce and in others $\frac{9}{16}$ but the division is seldom made, a compensation (Danabandi) settled by a survey is generally accepted in its stead. About $\frac{6}{10}$ of this estate are on the fine land inundated by the Ganges and I understand pays at about the rate of 60 rupees rent and 2½ rupees for avowed charges for the plough gate of 20 customary bighas but as tenants pay no rent for the ground on which their houses stand we may allow the gross rental of this part of the estate to be 3 rupees a customary bigah, which would give a gross rental of 3,51 900 rupees The $\frac{4}{10}$ of the estate which are not inundated have been much neglected, many of the reservoirs having gone to decay chiefly owing to the mismanagement of Sahebzada Singha as will be after wards explained Owing to this, the crops of rice for some years have in a great measure failed. The country is still fully occupied owing to the industry of the people who have hitherto struggled to support themselves by the lands watered from wells, which are very productive. Although these are very high rented (I am assured by the judge and surgeon so high as 14 rupees a bigah) I doubt much if the rent on this part is equal to ½ of the rate paid on the inundated land. At that rate however

it would give a gross rental of 78,200 rupees. There is therefore in all a gross rental of about 430,000 rupees, which pays a revenue of 164,000 rupees. The profits here ought to be very great, yet to pay arrears of revenue some lots have been exposed to sale, and have not found a purchaser, owing, it is usually alleged, to a great inequality in the assessment It must however be observed that some deduction must be made from the above rental, for the invalid establishment possesses 10391 bigahs of the country standard, of which 3970 belonging to Government must be entirely deducted from the above, and the remainder is far yet from giving the full rent. It is mostly of the very best quality and must occasion a deduction of 20,000 rupees from the above-mentioned rental.

Three-fourths of the whole rents are farmed in lots of from 100 to 4,000 r. There is a clerk (Patuyari) for each mauza, but where the mauzas are small, one man often serves for two or three This office is considered as hereditary, but the occupant is liable to forfeit on misdemeanour, and the owners allege that they are the judges. Where the village is subdivided the clerk accounts to each owner for his share. In order to assist him, he is allowed one or two Gorayits for each mauza. The Gorayits are sometimes paid in money, sometimes in land. And this is all the usual establishment that landholders maintain except on the rice lands which are surveyed, for the Pasbans or old watchmen are paid by free land and the new watchmen or chaukidars are paid by the tenants.

2. Pergunah Baragangya was originally a small territory containing 12 mauzas or gangs, from whence its name has been derived, but it now contains upwards of 60 mauzas and has been much increased by land formed in the angle between the Ganges and Son, so that it now contains about a fourth part of the division of Arah, all rich low land, inundated by the rivers and entirely similar to the adjacent parts of Arah. The assessed land, divided into 32 lots, may amount to 40880 acres; and the free, divided into 52 lots, to 5840 acres. The assessed land probably pays a gross rental of 120,000 rupees and the owners pay to Government 28,386 rupees a year, so that for one rupee they have $2\frac{3}{10}$ bigahs

country measure or $4\frac{32}{100}$ of the Calcutta standard. The comparative lowness of the assessment is owing to the late acquisitions from the rivers It is however burdened with 560 bighas for the invalid establishment, of which 320 belong to Government and will occasion a deduction of from 12 to 15 hundred rupees from the above rental

3 Pergunah Bihiya (Futtahpoor Bihys Glad) is a very fine estate commensurate with the division of Biloti and divided into two portions by the Ganges. Besides rivers roads broken corners etc. it contains 267 square miles fit for the plough of which 136 are inundated and 181 high. The former is most valuable, as its fertility is little dependent on the care of the owners, and as the same stock and less labour cultivates $\frac{1}{4}$ more of this land than of the higher ground and although it produces none of the valuable crops of sugar cane, cotton or poppy this is compensated by the exuberance of its crops of grain. Except therefore two square miles the whole is occupied, and since the settlement a 6th of the whole then cultivated it is said, has been added to the productive estate. The higher land, owing to the neglect of the reservoirs, is in a bad state, and it was alleged that the chief owners are daily laying lands under forest for the sake of game. This one of their sons denied, and said that the game had become scarce owing to the clearing of the woods, of which however there are now 34 square miles, while 30 are clear chase for hares and antelopes. The people on the estate said that not above $\frac{1}{32}$ part was exempted from assessment, but the proportion is greater if we are to judge from the mauzas stated in the public records, there being 27 mauzas free in a total of 408 which is about $\frac{1}{15}$ of the whole. Allowing this to be the proportion the free land will be 18,227 bigahs of the customary standard or 34,176 of the Calcutta kind divided into 176 lots , and the assessed land will be 254,179 of the former, and 478,461 of the latter divided into 88 lots. As the revenue paid for the whole amounts to 139,911 rupees the owners have $\frac{8}{111}$ of the district bigah or $3\frac{4}{10}$ of the Calcutta measure for the rupee. Even in the present state, and at the same rate as in Aráh, the part that is occupied of the inundated

land will give a gross rental of about 411,000 rupees and the high land one of 68,000 rupees; but one half of the latter is cultivated and the produce of all that is cultivated by a proper care of the reservoirs would be at least doubled; so that, in place of 68,000 rupees, it might give 272,000. From this rental however must be deducted the whole value of 600 bigahs country measure belonging to the invalid establishment, and purchased by Government, and also the loss which the landholders still sustain on 1440 bigahs granted to the same establishment; but still their property. Perhaps they suffer in all a loss of 2,000 r., great part being on the high lands. The management is nearly the same as in the two first mentioned estates; $\frac{13}{16}$ of the whole is a money rent, the whole amount of which is specified in each lease. In the $\frac{3}{16}$, where the rent is ascertained from the value of the crop, the harvest being deducted, the master in some mauzas is entitled to $\frac{1}{2}$ and in others to only $\frac{17\frac{1}{2}}{40}$ of the remainder, all other charges but the harvest falling on the tenant. An actual division, called here Agor, seldom takes place and the amount of produce due to the landlord, as ascertained by the survey, is most usually valued and paid for in money. Some of the tenants who take money (Tukaby) from their master to enable them to cultivate, pay for it at the rate of 2 per cent. per mensem. The whole rents are farmed to Thikadars, who pay from 50 to 10,000 rupees each on leases of from 4 to 5 years. They agree in a general manner to pay such and such a sum for such and such villages, and are to defray every expense, and to keep the estate in repair, a duty which they have much neglected. They give a salami, or honorary present, three times a year. Many of the larger farmers of rent let out their lands again to underlings called Kut Kinehdars. Every large tenant is here called a Jeth raiyat, but the descendants of the hereditary chiefs of villages are still called Mukddums, although the landholders have usurped their allowances. The collector has here interfered in the appointment of the village clerks (Patuyaris), and has selected successors from among the kinsmen of the deceased. There can be no doubt that the Collector has the same right

in the two last mentioned estates, although I was told that he did not interfere, but this information was probably given by some person who did not wish to submit to a regulation so advantageous for the public, nor to acknowledge its justice. The Patuyari is paid entirely by the tenant, receiving from him a sum equal to $\frac{1}{64}$ part of the money rent, and to $\frac{1}{48}$ part of his own share, when the rent is ascertained by a division of the crops

Formerly this estate belonged to a tribe of Rajputs called Hariho the chief of whom occupied the fort of Bihiya, now a ruin These are said to have driven out the Siviras and in their turn were expelled by the Ujayanis on their 2nd arrival in this district. On this the Harihos retired to Joyanpur where they are still said to be numerous The Ujayanis still retain possession of by far the greater part, and Jaya Prakas the head of the family is supposed to have $\frac{11}{16}$ and his kinsman Saheb-zada Singha to have $\frac{2}{16}$ The remaining $\frac{3}{16}$ is divided in petty lots chiefly among subordinate branches or kinsmen of the same family

4 Pergunah Bhojpur (Bhowjpoor Glad.) is a large estate containing besides rivers roads and broken corners 402 square miles fit for the plough. It was asserted by the people of the place that $\frac{1}{4}$ of the whole was free but little or no reliance can be placed on what they say as they stated that 25 entire mauzas paid no revenue whereas from the public records it is clear that there are only 10 such, while 752 are assessed It is however possible that the Raja may allow the Brahmans consider able estates, for which he pays the revenue. This however by no means diminishes the actual value of his estate, as such donations are resumable at pleasure. I cannot therefore allow more than $\frac{1}{16}$ for the free lands, and this will amount to 16,080 acres divided in the public records into 155 lots. The assessed lands, exclusive of rivers roads etc., amount therefore to 241,̒00 acres so that the owners, paying to Government a revenue of 142,610 rupees have $2\frac{1}{20}$ bigahs of the country measure, and nearly 5 of the Calcutta standard for a rupee and rather more than 30 per cent of the arable lands are waste. This is entirely confined to the higher part of the district,

all the inundated land towards the Ganges is as much occupied as possible, and is let on similar terms with the similar lands in Arah. As it amounts to 52 square miles, it will therefore pay a gross rent, deducting $\frac{1}{16}$ for free land, of about 150,000 rupees. The arable high land now in actual cultivation amounts to about 226 square miles, and is managed much in the same manner as those of Arah; but being of a stiffer soil, has suffered less from the neglect of the reservoirs, and the proportion of it let for a money rent is more considerable. The leases on the high land contain only the rates that are to be paid for each kind of crop, and the annual amount depends on the kinds cultivated. The land, of which the rent is determined by a division of the crop, in some places pays $\frac{1}{2}$, in others $\frac{22\frac{1}{2}}{40}$, and the tenant from his share gives $\frac{1}{40}$ to the Patuyari; $\frac{2}{3}$ of this kind of rent is ascertained by a valuation, usually made by the village clerk in conjunction with the owner, or his agent, a plan called here Kankut. The value of what they fix as the share to be delivered, is usually paid in money. In $\frac{1}{8}$ an actual division takes place. The people here prevaricated so much, that I can place no dependence on what they said. I therefore must follow conjecture, but do not think that the rent on high land can average less than $1\frac{1}{4}$ rupees for the bigah country measure. At this rate, 226 square miles will give a gross rental of 2,89,000, so that the total gross rental would be 3,39,000 rupees were it not burdened by the invalid establishment, which has 2480 bigahs, but this is still the property of the landholders, and does not probably occasion a loss of above 1200 rupees a year.

A fourth of the rents is collected by the owners or their stewards and 3/4ths are farmed to middlemen, who pay each from 20 to 4,000 r. They have not repaired the reservoirs for the last four years, so that a good deal of the rice land has become waste, while $\frac{1}{8}$ has been added, since the settlement by Mr. Brooke to the cultivation in the inundated land. The tenantry are well satisfied.

The assessed lands in the public records are divided into 78 lots, most of which belong to the Ujayani or Peramarka Rajputs, and the greatest owner is the Rajah

of Bhojpur, chief of the tribe, although the two principal collateral branches of Jagadishpur and Vagsar have still some share, and the last had once a large one, of which it has been deprived by imprudence. This being the residence of the chief of the family, and its first seat in the district, I shall here give an account of his genealogy and management. The Paramarka Rajputs vulgarly called Pamar, pretend to be of the family of the sun, descended of the Brahman Kasiyap, and their chief pretends to be descended of Vikramaditya king of Ujayan, on which account the tribe is usually called Ujayani, but for about a thousand years after the death of Vikrama, the family continued in comparative obscurity until Bhoja, the son of Sindhul Singha, regained the empire of India and governed at Daranagar near Ujayan. He was succeeded according to the family accounts, by his son Udayajit, who had 2 sons, Jagadeva and Ranadewar, the former of whom was sent to Gujjarat and the latter to Kikat, where he founded Bhojpur Neither brother had male issue, nor did either succeed to the throne of India, nor even to that of Daranagar, and the Paramarkas were expelled from Bhojpur by some infidel tribes Long afterwards Santanu Singha, descended of Vikrama but not of Bhoja, went to Dilli, obtained a grant of Bhojpur with some assistance from the Muhammedan King, and expelled the low banditti, by whom the country was then infested, having brought with him a numerous band of hardy Paramarkas, among whom he shared a part of his acquisitions He settled at old Bhojpur, and was succeeded in a direct line by Hangkar Singha, Dullaha S , Sangram S , Ugrasen S , and Hol S This person had two sons Narayan Malla, and Pritapa Rudra, which latter on his brothers leaving only an infant son, succeeded as Raja, and removed the seat of the family to new Bhojpur, but left the estate to Prawal Singha, his brother's son. This person left two sons, Mandhatri and Sujan Singhur, the latter of whom obtained a large share of the estate with the title of Babu, while Mandhatri was Raja, and being no longer able to support the splendour usual at Bhojpur, removed the family residence to Dumraong He left a son named Haril Singha, whose son Chhatra Dhari

left a son Vikramaditya, who adopted Jaya Prakas, son of Dhrishtadyumna his brother. Jaya Prakas, a good looking mild man, about 30 years of age, has 2 brothers and 2 sons, to whom he seems an affectionate relation and parent. This is the genealogy given by the Raja's family priest, a person of learning, and son of by far the most learned Pandit in the district, nor have I any doubt of its being correct, so far as relates to the family, since its last arrival at Bhojpur, neither is what precedes improbable. I have however heard another account of the predecessors of Mandhatri and Sujan, but pass it over as less worthy of credit. To finish the genealogy, Sujan by all accounts the brother of Mandhatri, left three sons, Udayawanta, Vudhan and Subha. The last died without male issue and the estate of Sujan was divided. Udayawanta obtained Jagadishpur, and Vudhan obtained Vagsar (Buxar). Udayawanta left 4 sons, Gujarai, Umrayo, Rana and Digha. The first left a son, named Lal, whose son, Bhupnararan, dying without male issue, was succeeded by Sahebzada Singha, the son of Umrayo, who has taken a Persian name. After having held the estate for some time, his servants (Amlah), being displeased, pretended, that an adoption in favour of Iswari Prasad, son of Ram Vakas, son of Rana, the uncle of Sahebzada, had been made by Bhupnarayan. This adoption, after a long litigation, was set aside, and I shall give an account of Sahebzadah and his management when I shall have mentioned some pergunahs that are entirely or in a great measure his property.

Vudhan, the son of Sujan, who obtained the estate of Vagsar, had Siva, who left the estate to his son Digvijaya, who had two sons Jagat and Bhakat. The latter had no son and Babu Gopal Saran, son of the former, has now the remains of the estate; but, owing to mismanagement and extravagance, by far the greater part has been sold, but not by him. He is a temperate and even learned person of very mild manners.

I now return to Raja Jaya Prakas. When the Ujayanis incurred the displeasure of Kasem Aly, Viceroy of Bengal and Behar, although the Raja seems to have been a quiet man, and left everything to the management of his vassals in Naukha, yet his estate was involved in

the plunder and his house at Dumraong was burned. Vikrama, who was a careless man, was not able to rebuild it and died leaving the estate overwhelmed in debt. Jaya Prakas has paid off a considerable part, has rebuilt some of the house, is still going on with that work and keeps a decent establishment, his Dewan or steward being one of the principal landholders in the district, and his priests being men of learning He of course is very attentive to business, and exacts what is due to him with some rigour, while his servants have no great opportunities of embezzlement. The greatest defect in the management of his affairs is that he has farmed the rents without taking adequate security for the repair of the reservoirs, but he has secured the payment of the middlemen's agreements, by giving each a portion of the high and a portion of the inundated land, both of which seldom fail in the same season. He seems also to have a violent passion for hunting, and is probably not displeased at the increase of waste land In some forests indeed he strictly prohibits a single branch from being cut. The expense of the village collections are next to nothing, the Patuyaris and watchmen being paid entirely by the tenants or free land, and he gives the messengers only a very little land. The persons who farm his rents pay the money at his house and make an annual present (Salami) when the accompts are finally settled His establishment is said to be as follow —

		Rs.
1	Dewan or steward yearly	1,200
1	Pyshkar or deputy steward	400
1	Munshy or letter writer	180
5	Mutsudy [s] or accomptants	696
4	Muhururs or clerks	192
1	Khazanchy or treasurer	180
1	Syahnuvys, and 1 Parkhiya his assistant	168
10	Jumadars to command his guard	360
125	Pyadehs or guards	3,000
2	Aseh burdars or mace bearers	96
2	Suteh burdars or bearers of silver clubs.	96
2	Chopdars or heralds	96

		Rs.
2 Spearmen	..	96
5 Agents (Muhtiyarkars) at Arah		600
1 Do. at Patna	..	240
1 Do. at Calcutta	..	600
1 Do. at Joyanpur	..	96
		R. 8296

This is his public establishment. His private household consists of 2 clerks, 50 domestic servants, chiefly slaves; 3 elephants; 6 camels; 10 horses, 3 deer, 5 falcons; a flock of tumbling pigeons, with all the attendants of these animals. He also feeds the pupils who study under his family priest, and in all 200 persons are supposed to feed from his kitchen.

In the above mentioned Pergunahs forming the northern parts of the district, the numerous plantations are valuable and are seldom the property of the tenant. The Mauhuya usually pays 4 annas a year for each tree; the mango gives a share of the produce, which is much less certain than that of the Mauhuya.

5. Pergunah Pamar (Punwar, Glad.) in the division of Ekwari is a fine estate, a large share of which belongs to Babu Sahebzadah, although in the public records small lots are separated. The whole extent of arable land, exclusive of channels, banks, roads, etc., is about 113, 900 bigahs country measure, of which it is said not above $\frac{1}{14}$ or about 8,000 bigahs are free, and these are divided into 100 lots, of which one contains 4 whole mauzas, another contains 3, and a third contains 2; all the others are very petty. The remainder is assessed at 41,641 rupees, and pays therefore one rupee for rather more than $2\frac{1}{2}$ bigahs country measure, or than $4\frac{1}{4}$ of the Calcutta standard; but the invalid establishment has 232 bigahs, of which however the owners of assessed estates retain the property. About $\frac{1}{4}$ part is waste, and the soil being in general light, the rice crops have suffered much for the last four or five years from the neglect of the reservoirs.

6. The assessed parts of Pergunah Nunaur (Nunnore, Glad.) belong entirely to Babu Sahebzadeh, and may

amount to about 82,000 bigahs country measure, while the free lands, amounting to about Rs. 9000, are divided into 29 lots. The revenue is 22,140 r, so that the owner for one rupee has 3 $\frac{39}{100}$ bighas country measure or 6 $\frac{92}{100}$ of the Calcutta standard, but the invalid establishment has 221 bighas, of which however Sahebzadah retains the property Its soil is similar to that of Pamar, and its condition is still more neglected.

7 The assessed lands of Pergunah Piro (Beyrn, Glad) also belong entirely to Babu Sahebzadeh, and may amount to about 180,000 bigahs country measure, while the free lands may amount to 20 000 bigahs divided into 54 lots. The revenue is 45,449 r, so that the owner for every rupee has 3 $\frac{96}{100}$ bigahs country measure, or 7 $\frac{42}{100}$ of the Calcutta standard, but the invalid establishment has 1962 bighas of which however Sahebzadeh retains the property The condition of this Pergunah is by no means better than that of Nunaur, although its soil is rather better and more retentive of moisture.

In these three estates each mauza has one hereditary jeth raiat who for his trouble is allowed all the mangoes, but these have been reared in such numbers as to be of little value. It is alleged that these Pergunahs, until a very late period, belonged to a number of small proprietors (Maleks), who were in general ejected by the ancestors as the present owner a short time before the settlement of Lord Cornwallis. Six families of these proprietors pretend that in the Fusly year 1196 (A D 1789) they were in possession of their lands, paying revenue to the Government In the following year Bhup Narayan of Jagadispur set up a claim of superiority, and Mr W A. Brooke ordered that their rents should be paid through that chief, but they declined this offer, and the settlement was made with Bhup Narayan. It is probable, that these people have misrepresented the story, as the alleged decision of Mr Brooke is in direct opposition to law, and before the courts they have been foiled in several attempts to recover the property It is however alleged that the

descendants of these old proprietors are still very numerous and possess as tenants one-half of these three pergunahs. These are called Kudim Asamies or old tenants, and on account of their claims, which they have by no means abandoned, they neither will take leases (pattas) nor come under a written stipulation (Kubulyat) to pay rent. In order however to keep them quiet, as is alleged, they are favoured in a low rent, while those whose ancestors never had property are called new tenants (Kham Asamies), have leases and stipulate for the payment of rent. These engagements are usually made for 5 years and are regularly renewed.

Only the high land near villages pays a money rent, which varies from 1¼ to 5 rupees for the country bigah, or for from rather less than 13½ anas to rather more than 42½ annas for one of the Calcutta measure. A Hujut or account current is always kept for each tenant and in his custody. The land thus let is very well cultivated. The land at a distance from villages pays a rent by a division of the crop, and is much neglected. The harvest [er], carpenter, blacksmith, shoemaker, village Brahman and weigher, are paid from the heap before division. The amount of the crop is settled by a survey, and from this the allowances above mentioned having [been] deducted, the share due to the landlord is usually paid in kind, sometimes however in money. The messengers are paid by the landlord · $\frac{15}{16}$ of the rents are farmed. None of the farmers pay more than r. 500 a year and some pay less than 50 r.

Having now mentioned the chief estates belonging to Babu Sahebzadeh and his genealogy, it only remains to give an account of his management. He is now 65 years of age, but still is a very keen sportsman, and when I was at Jagadispur, where he resides, he had so hurt himself by the bursting of a fowling piece that I could not have an interview; but his eldest son, a mild young man, was very obliging. The family residence is a large castle, partly of mud, partly of brick, but is a very sorry place for the residence of a chief so high born and with such considerable possessions. Sahebzadah is a great favourite with his tenantry and with those who farm his

rents, from neither of whom he ever exacts money by legal process or violence, and both classes are said to be deeply in arrears Owing partly to this, and partly to the expense in the law suit with his kinsman, he is very deeply involved in debt, and the family seems on the eve of ruin, the four sons which he has, having already begun to dispute about the succession, which will probably end in the total alienation of their estates. Whether it has been owing to his dislike to the high castes, who formerly had the management of the estate, in con sequence of their treacherously invented adoption of Iswari Prasad, or whether this treachery arose from the disgust which these persons felt at their chief's being constantly surrounded by the dregs of impurity who assisted in his field sports I know not, for different people give different explanations of the circumstances, but there is no doubt that he is exceedingly disliked by the people of rank (Ashraf) on his estates and that he in his turn, neither favours nor employs them. The agents that he employs are Kurmis Dusads and other low people, few of whom can read, nor do they appear to be men of acuteness nor natural sagacity to which perhaps not a little of his pecuniary distresses is owing He is said to owe 300,000 r for which he does not pay an interest less than r, 60,000 a year The whole rents of his estate are farmed nor have the reservoirs under gone any repair for 5 years. A great deal therefore of the rice has failed, nor can the average gross rental of the 3 last estates be taken at above 1 r a bigah country measurement, while a considerable portion is annually becoming waste. All his rents are paid by those who farm them in his house at Jagadispur, where he has a Dewan or steward, a Kahzanchi or treasurer, 5 clerks or Mutsudies, 2 Tahisildars or assistant stewards, and a Sulahkas or councillor, who are supposed to manage his affairs, but everything is at the disposal of a Dusad. He has 5 Jumadars or officers, and 125 piyadahs or guards for his safety, and employs one agent at Arah, one at Patna and a third at Calcutta. His domestics amount to 350, and 100 persons are fed daily from his kitchen. The expense is regulated by 2 clerks (Mutsudies) He keeps 1 elephant, 10 horses, 8 carriages

drawn by oxen, and a large establishment of hawks and dogs.

8. The assessed part of Pergunah Danowar (Denwareh, Glad.) after deductiug roads, channels, etc., may amount to about 2,52,C00 bigahs of the country measure, and the free land to 25,000 of the same. The latter is divided into 183 lots. The former is burthened with 6,339 bigahs belonging to the invalid establishment, of which 4,976 have been purchased by Government, leaving in all about 1,47,000 bigahs to pay an assessment of 51,696 r., or one rupee for 4¾ bigahs of the country measure, or almost 9 of the Calcutta standard. About one-fourth of the arable lands are now waste, and many of the reservoirs having for some years been neglected, the rice crops have failed and some of the fields have been deserted. *This I consider as chiefly owing to the* lowness of assessment; for the family of the old Kanungoes has here a considerable property, and is very rich, so that pecuniary distress at least has no share in the neglect, as in many of the estates hitherto mentioned would appear to be the case. There are two brothers belonging to this family, and one of them is the steward (Dewan) of the Bhojpur Rajah. His house, as well as that of his brother, is larger than that of his master, and entirely built of brick. Both are built on a fine rising ground, and from their magnitude look well at a distance; but on a near approach, as usual, have more the appearance of dungeons, than of abodes intended for men in a state of freedom; for they have only a few small windows scattered at quite irregular distances, and carefully closed with wooden shutters, which are not painted. The assessed part in the public records is divided into 85 lots, of which the Bhojpur Raja possesses the largest, which, notwithstanding his pecuniary difficulties, is not in a worse state than that of his steward. The next most considerable lot belongs to the family of Nurul Hasan Khan mentioned in the account of Arah, and was chiefly purchased from various persons of the tribe of Rajputs from Ujayan. This person left one legitimate and 2 illegitimate sons and a daughter married to Ali Hasan Khan, a very well bred man, who was long in the service of Sujah Uddaulah, the Nawab Vazir; and who

manages the whole affairs of the family in a manner highly creditable. His lands are less neglected than those of his neighbours, while his attention and politeness to strangers merit every praise. Yet his success seems to have created envy I was here told the same story which has been mentioned in the account of Arah with the addition that Nurul Hasan, in order to excite the compassion of Mr Law, chief at Patna, pretended to be mad, and the people who told me this, had the effrontery to assert that he had thus obtained in this Pergunah 153 entire Mauzas free of rent, while from the collectors records it appears clear that the whole land thus granted amounts to 18 mauzas, and that divided into 15 shares. Many vain attempts have been made to show that the purchases made by Nurul Hasan were illegal, and the disappointment has probably given rise to the scandal Babu Sahebzadah has a few mauzas.

The rents of 7 8 of the whole of this pergunah are farmed none of the farmers pay less (than) 15 r, and none more than 1000 and most of them are the old hereditary chiefs of villages (Mukuddums) or wealthy tenants (Jeth raiyats) Their engagements are usually for 10 years, and they find security Where they pay from 600 to 1000 r, they must employ a person called Ziladar to urge the tenants to pay their rent. No one cultivates without a lease, but all the leases here are granted to one or two men in a Mauza with an etc. for the remainder and the Jeth raiyats give a general engagement for the whole. It is said that ¼ of the rent is paid in money, and in fact arises from the high land watered from wells in the vicinity of the villages here called Uprar, and from the sugar and cotton land watered in the same manner, while the great extent of lower land, here called Hethar, is much neglected, owing to the disrepair of reservoirs, for until of late rice was the great object of culture. The money rent varies according to 4 qualities, and is 5 r, 4 r, 3 r, and 2½ r, for the bigah of country measure, or 42½, 34¼, 25½ and 21¼ anas for the bigah of the Calcutta standard, but the average rent of the whole occupied land may be as low as in the high part of Dumraong, that is, about 1¼ r, for each bigah of country measure, so that the gross rental may be about

1,37,000 r., although the lands of Ali Hasan Khan being better managed than usual in this part of the district, the amount may perhaps be somewhat higher. The low land, of which the rent is ascertained by a division of the crop, is managed in two manners, specified in each lease. In the one a valuation is made in the usual manner, and 5 per cent. being allowed for the expense of harvest, the landlord takes one half. In the other an actual division takes place, and in this case not only the price of harvest, but the expenses of all the village establishment, except the clerk, are taken from the heap before division The leases were originally for 10 years, but when these expired, have been annually renewed on the same terms.

9. Pergunah Dinara (Dunyar, Glad.) is a small estate which, together with the last mentioned, composes the division of Karangja. Although of a more sandy soil, which requires more irrigation, it is nearly in a similar state. The assessed lands contain about 64,000 bigahs country measure of arable land, and the free about 5,800. The latter is divided into 85 lots; the former into 24; among whom are the Bhojpur Raja, the old Kanungoe, the family of Nurul Hasan Khan, and Babu Sahebzadah. The assessment being 17,130 r., the owners for 1 rupee have $3\frac{3}{4}$ bigahs country measure, or 7 of the Calcutta standard. The management is the same as in the last mentioned estate.

These are all the estates in what is now called Serkar Shahabad. I therefore proceed to the part of what is now called Serkar Rautas that belongs to this district, the greater part belonging to that of Ramgar.

10. Pergunah Shahasram (Sahsarong, Glad.) comprehending the divisions of Shahasram and Baraong, is a very large estate, but a considerable part is on the hills. On the plain however, from its appearance on the map, it must contain of land fit for the plough, besides roads, banks etc., 514 square miles or 526,363 bighas country measure, while it is said that in the records of the Tahisildars office there remains a statement of the survey made in the reign of Akber by Toral Mal, in which it is said to contain only 3,68,188 bighas of the measure used in that survey, 100 of which are equal to 60 of the present standard. This survey therefore makes

the extent 224,900 bighas of the latter which shows that it was either done by a very careless conjecture or comprehended only the cultivated land and that the cultivation was then at a very low ebb, for although all the northern two-thirds of the pergunah were wasted with fire and sword in the Government of Kasem Ali, or about 63 years ago, and it is far from having since recovered, I conjecture that there are now cultivated about 4,18 000 customary bigahs There can be no doubt, that in this Pergunah there is a greater proportion of free land than in any other part of the district. I possess however no good grounds for calculating the amount but it has been stated at about 2¼/16 of the whole, so that the arable land belonging to it will amount to about 90,000 bigahs of the country standard, which is divided into 426 lots but there are, or were, some of these pretty considerable.

A certain saint named Shah Burhan settled at Shahasram and having obtained some celebrity, his son Muhammad Sherif, lived on the profit of his tomb, of which he called himself the Dewan It so happened that in his time a certain king was passing east, having as usual in his train 100 000 horse, and halted at Shahasram The saint offered to entertain the whole party, but the king declined the offer laughing at the man for his simplicity Next morning not an elephant nor horse belonging to the king would move out of the town, on which he knew what kind of a person he had affronted, and therefore accepted the offer of entertainment, and settled on the family of the saint a considerable estate. He left 2 sons Mahammed Zahid and Muhammed Shahid. The former left two sons Miyan Lala and Miyan Budhun and the latter had also the same number Ghalam Sherif Uddin and Ghalam Yehya. The former of these two was considered as the head of the family and had three sons Shah Kyamuddin, Ghalam Goush and Ghalam Shahhid The eldest had a son named Shumush Uddin, whose wife and daughter are now alive, but although he received some lands by his mother's mother, the other branches of the family have become so numerous, each having received a share and endeavoured to live in the same style with their predecessors

that the whole have been reduced to a squalid poverty and most of the estate has been sold.

Ferokser bestowed on Purwyz Khan, one of his aides decamp (Musaheb), an estate valued in the kings books at 200,000 dams (5000 r.) a year. He has been succeeded in direct lineal decent by Jumal Ali, Surmust Ali and Rahmut Ali, the present occupant.

The same prince bestowed lands to the value of 170,000 dams on another officer of the same rank, named Dulil Uddin, who has been succeeded by his son Dayim Ali, and his grandsons Muhammed Ali and Hasan Ali, who now enjoy the estate.

Abdul Naser, the adopted son of Abdul Ily(*sic*) has 8 mauzas free of rent, which he purchased from the Naukha family, Ujayani Rajputs, as will be afterwards mentioned.

The original proprietors (Maleks) of these free estates have in some places agreed with the persons who received the grants and have taken $\frac{12}{100}$ of the lands; in others they are contented with $\frac{11}{100}$ of the rents.

It is usually alleged that the lands in this pergunah and in the adjoining one of Chayanpur were assessed much too high by Mr. Brooke and that in consequence the owners have not been able to pay the tax, and the lands having been put up for arrears of rent were not saleable and have fallen into the hands of Government; and no doubt much land especially in the northern part of the pergunah, has thus become the public property, and the rents of these have been farmed out at a considerable loss, that is, for less than the assessment, but this seems to have been done without sufficient precaution, as the farmers have such profit that they have again farmed out their bargains. Besides, the southern part of the pergunah, which is by far the heaviest assessed is cultivated like a garden and is very productive with the reservoirs in excellent repair, while the northern, which could not at the time of the settlement be assessed high, because it had then recovered but in a small degree from the devastation occasioned by Kasem Ali's attack on the Ujayani Rajputs, continues still in an indifferent state of cultivation and many of the reservoirs have been neglected. The principal injury however done to the

northern part of the pergunah has been the destruction of a dam, which turned the water of a river by several canals, into a variety of reservoirs. It was broken down by one brother of the Naukha family in order to distress another, and although 1,000 r would put it in repair, the landlords are in such bad terms that they cannot agree about the performance. The reason usually assigned for the alleged highness of the assessment is that Ahmud Ali, who had farmed the rents of all this district from Mr Shore being an extravagant man, used much violence and extorted great sums. When Mr *Brooke made the settlement Abdul Ali,* who had managed Shahasram and Chayanpur for Ahmud Ali gave an account of what each man had been thus forced to pay as if it had been the usual and proper revenue, and in making the settlement, this account was taken as a guide. There is great reason however to suspect that this is a mere piece of scandal, yet I believe that some tricks have been going on among the owners of assessed lands, especially in the northern and lowest assessed part, where are situated most of the lands that have fallen to Govern ment as too high assessed, for a very great change has there taken place in the proprietors, and there is reason to suspect that in the divisions which took place in consequence of the transfers, the revenue was very un equally divided among the shares The whole revenue being 1 59,900 r, and the arable assessed land being about 4,36 000 bigahs country measure, the owners for each rupee have almost 2¾ bighas of that kind, and more than 5 of such as are used at Calcutta, and it is to this lowness of assessment, rather than to one too high, that the waste state of the northern part of the pergunah may be chiefly attributed In some places there are no leases, in others each village has one lease mentioning the rates of rent, which are supposed to be fixed in perpetuity When a tenant goes away, his lands are divided among the others, and they are jointly bound for the rent. They may if they please, admit a new tenant, each man giving him a share to make up a farm. One-seventh only of the land pays a money rent. That nearest the villages lets at from 3 to 4 rupees a customary bigah, what is farther off pays from 2 to 2½ rupees, still

more remote fields pay from 1 to 1½ and the farthest pay from 4 annas to 1 rupee. The actual division of the crops is usually allowed to take place. Land that is not watered after deducting the expense of harvest, carpenter, blacksmith, shoemaker, village Brahman and watchmen, gives half of the produce to the landlord; what is watered once gives $\frac{7}{16}$, what is watered twice gives $\frac{2}{5}$, what is watered 3 or 4 times give only $\frac{1}{3}$; but this is of more value than the half on the land which is not watered: and this alteration of rates in proportion to the expense bestowed on cultivation is a considerable alleviation of the evils which arise from this manner of letting lands by a division of the crop, and has probably not a little contributed to render the pergunah better cultivated than might have been expected from so low and assessment. The whole expense of the village collections is paid by the tenant. The Patuyaris or clerks, it is here alleged, may be changed whenever the Maleks or landlords please; but the change must be reported to the Collector. As few either of the landlords or tenants are able to read, both are very much at the mercy of these clerks, but from the nature of their appointment it is clear which side they will favour, and the same circumstance, no doubt, may have enabled the landlords to procure the clerks connivance at a fraudulent division of the assessment. Scarcely any of the rents, except on the land belonging to Government, are farmed; which no doubt has had a share in keeping up a considerable cultivation.

The assessed property in the public records is divided into 444 lots, and there are besides 50 or 60 persons called here Sikmis, who are the owners of land, but pay their assessment through other persons, having neglected to avail themselves of the offer made by Lord Cornwallis to free them of vassalage. The level part of the pergunah seems at one time to have belonged to the Chaubhan Rajputs, some of whom still retain lots; but the whole has been frittered into wretched portions, the greatest landlord paying only 3200 r. a year, and many transfers of property have taken place.

The northern division of the Pergunah seems at one time to have belonged to the Survuwar Rajputs, who had established under them persons called Chaudhari, by

birth also Rajputs, but of different tribes These men seems to have managed the estates for the Suruwar chief, nor was any bargain good without their signature. Their office was hereditary and they were allowed considerable estates in land One of them, Siban Singha of Dihara, still retains his share of 11 mauzas, now freed from vassalage, but the other Chaudhuri Omrayo Singha, sold his share to Makhan Lal a lawyer of Arah, now the greatest landholder in the pergunah Some time ago the Suruwar were entirely expelled by the Ujayani Rajputs When these came last into this district the Raja was accompanied by two principal officers Dulabh and Pratap, who indeed some pretend were the Rajahs brothers. From Dulabh are descended the Ujayani Rajputs of the Bahuyan branch the chiefs of which reside at Naukba in this pergunah, and from Pratap are descended the Kumar branch the chief of which resides at Baraong The representative of this branch of the family Visram is a very old plain man and is reckoned clever, which in his youth may have been the case. He reckons his pedigree from Pratap eight generations namely Santan, Karan Bheli, Bhangsidhar Nawal, Sawal, Maujam and Visram The share of the Suruwar spoils which fell to this branches lot, was small and has divided into three portions. Jaya Singha descended of Dulabh, but whether his son or grandson I did not learn left Bhojpur with his kinsman, who settled at Baraong and driving out the Suruwars obtained Naukha. He was succeeded by Hari Bangsa, Atal Sa, Suthar Chandan, Sanatha, and Biswanath, and his brothers Prithinath and Duniya. These three possessed one half of the estate in common, as do now the two younger brothers in con junction with Rama Gopal the son of their brother Biswanath, now a pupil of the Collectors The other half of the estate went to Paloyan, the son of Atal abovementioned from whom it descended to Ranamasta Jaya Sa, and Isannath, whose widow, Hangsa Raja Kumar, is now in possession, but all the family lives in the castle of Naukha, being now poor, for almost the whole of both shares has been alienated by sale. The family was in greatest splendour during the time of Paloyan, who was a terror to every neighbouring chief, being a bold turbulent

man. He was a great favourite of Alywerdy Khan, Viceroy of Bengal and Behar, who appointed him a Harowal, that is a person who with a number of armed men, goes and lives at free quarters on such landholders as refuse to pay revenue and are not strong enough to resist. On this account he procured free estates to a considerable amount; but these also have been alienated.

It now remains to speak of the table-land belonging to this estate, constituting what is called Tapeh Kureeh, as belonging to the tribe of Kharwars called by that name. The head of this tribe is Sibayi Singha, who takes the and title of Raja and pays 100 r. a year. He has 28 mauzas, of which 5 have been entirely deserted, the whole land in cultivation is not supposed to exceed 2 square miles, or $\frac{1}{31}$ part of what is fit for the plough. I have nothing particular to remark on its state, which probably does not differ from that of the Turkan tribe, which I shall mention at more length. Sibayi Singha is a very plain peasant, who can neither read nor write; but seems abundantly shrewd and very civil. Two of the villages of this tribe do not belong to Sibayi Singha, but pay a trifle through a person who lives on the plains.

11. Haveli Rautas (Rhotas, Glad.) is a very large estate, comprehending the whole of the division of Tilothu, which contains about 560 square miles; but by far the greater part belongs to the hilly division of the district, and the land fit for the plough on the plains below, I have estimated at 131 square miles. About $\frac{1}{11}$ of this may be free of assessment, and about a half of this belongs to the family which has hitherto paid the revenue of the whole to Government. The remainder is divided into 98 lots. The assessed estate on the plain is divided into two Tapehs, Tilothu and Akberpur; but as the western part of the latter belongs to the Belonja Raja, it usually goes by that name, although Belonja, properly so called, is entirely on the south side of the Son, in the Ramgar district. These two great divisions are subdivided into a number of Taluks, belonging to various persons, who have for some time paid their revenue through the Tilothu family. The origin of this is said to be as follows. Meer Mahummudy Khan, when appointed Governor (Kelahdar) of

Rautas by Ahmad Sshah, employed as steward (Dewan), for collecting the revenues annexed, a certain Kaiastha named Saha Malla, whose father had been registered (Kanongoe) of Tilothu. He continued to hold this lucrative office during the whole Government of Mir Mahummudy and of his two successors, Aly Bahadur and Mir Huseyn. Kasem Aly, Viceroy of Bengal and Behar, having then, contrary to the rules of the empire, obtained a grant of Rautas from the King, sent Nisar Aly Khan to take possession. The irregularity of the grant made both the Military Commandant (Hazari), and civil intendant (Dewan) suspicious, and they for some time refused to assist the new Governor, but the royal grant (Firman) having been produced they submitted and by the indignant Governor both were put in irons The Military officer died at Shahasram, but the civilian was sent to Kasem Aly, then at Rajamahal On the lines at Uduyanala being forced, the Viceroy liberated his prisoner thinking him a steady man and sent his own women and most precious effects to Rautas under his charge which he seems not to have abused After the battle of Vagsar (Buxar, R.) the legitimate wife of the Viceroy was sent west to join her unfortunate husband, and all the gold, jewels and most precious effects were safely delivered to her charge. The other women were left with their apparel and the silver, which seems to have been distributed among them, and was far from being an adequate provision for such numbers, especially as all the expense during the time that they were in Rautas had been defrayed from this treasure. Kasem Aly was so enraged at some conduct of Sujahud Daulah, after the loss of the battle, that he wrote to the Dewan, directing him to deliver up the fort, to the English, which was done on the arrival of Captain Goddard, the first officer who arrived. At first the Captain put Sahamalla in confinement, thinking that he had concealed large treasures, but he was afterwards convinced of the manner in which the treasure had been disposed, and treated this person with great kindness, which was continued by Major Monro Through their means he obtained the title of Raja, with a grant of this whole Pergunah in Jaygir, that is as an estate for life, and exempted from assessment. Not contended with this, he

farmed the revenues of Siris and Kutamba, two large Pergunahs in the Ramgar district, and fell 1,00,000 r. into arrears. It was then agreed that he should pay this by instalments of 12,000 r. a year, from this personal estate (Jaygir). When he had nearly cleared the balance, he died, and in order to enable the family to continue the payments, a grant called Mukurery was given of Haveli Rautas, by which a certain sum annually was to be paid, and the family was to continue to collect the revenues from the Talukdars. Sahamalla left two sons. The eldest, Ranjit, was illegitimate, his mother having been of the Rajput tribe. He however held the estate for some time, his legitimate brother Haribangsa being very young; but, on a complaint from the mother, the young man was put in possession He died about 9 years ago, leaving a wife, but no children, and his mother took upon herself the management of the estate. It has however been represented that the grant of managing the whole Pergunah was confined entirely to the son of Sahamalla, and the Collector is now employed in making a settlement with the Talookdars, who are in future to pay their land-tax to Government; but the widows will retain the free lands above mentioned, and will also retain 13 mauzas of assessed land, which their husbands had in their own management and of which no vassal claims the property. It is supposed that the settlement made by the collector will be about 30,000 rupees, of which, however, 2,000 perhaps will fall on woods, mines and the hills, leaving 28,000 r. for the tax on the arable lands, nearly what was collected by the Tilothu family. At least two-thirds of these lands are waste, owing chiefly no doubt to the lowness of the assessment, for at 28,000 rupees the owners have 436 bighas customary measure or 816 of the Calcutta standard for 100 rupees. The soil is very light, and requires much irrigation, but very few reservoirs have been constructed, although the numerous torrents descending from the hills offer means of filling reservoirs sufficient to irrigate every arable spot throughout the whole dry season.

Leases are usually for five years, and it is alleged that the landlord, at the end of the lease, may give the lands to whom he pleases. One lease only is granted for

each village, and it mentions neither the tenants' names nor the amount of what is to be paid it specifies only the rate for each kind of land The land that is near the villages, amounting to about ⅛ of the whole pays a money rent. Garden land pays about 4 r, a bigah customary measure. Land which produces two crops and is of the 2d quality pays 3½ rupees, that of a third quality pays 2½ r, and that of a 4th quality gives 2 rs Land which produces 1 crop and is of the first quality, pays 2 r, of the 2nd quality pays 1⅝ r, of the 3rd quality pays 1¼ r, and of the 4th quality pays 1 r Sugar cane, after some crops, pays 3 rupees, after others, it pays 4 or 5, because these crops take a whole year, while the others occupy only the interval between two crops of sugar Cotton land pays from 2 to 4 r,, according to its value. Seven eights of the whole rent is founded on a division of the crop but the crop is almost always valued, and the quantity due to the landlord is paid for by the tenant in money at the market price. The tenant would not be willing to pay in kind, the market price, as it is called, being far below the real value. Where the land is not watered, after deducting 1/16 for harvest, the master ought to receive ½ of the produce, where the field is once watered, he receives 9/16, where waterings are necessary, he takes ⅝, where 3 waterings are given, he is allowed ¾ and where numerous waterings are required, he is contented with ¾

The two greatest Talukdars in this Perganah[(*sic*) elsewhere spelt 'Pergunah'] are the Belonja Raja, who possesses Taluk Kundal, consisting of 39½ mauzas, for which he pays 3300 r, and his kinsman, Bhawani Singha, who possesses Taluk Bandu, consisting of 12 mauzas, for which he pays 750 r In the topography I have already given an account of the predecessors of these persons, who in fact are Kharawars and pretend to be descended of the family of the sun. They claim also to be descended from the princes who governed Rautas, before it was subjected to the Muhammedans by Sher Shah in 1539 The Raja, who, although not much polished in his manners is a most obliging person, gave me a list of his ancestors for 52 generations, which, I believe was composed for the occasion by his Purohit

or family priest; and of which, when treating of this tribe, I have already given some account, and have shown that no reliance can be placed on such a genealogy. I am inclined to think that the Raja is actually descended from a Prithu Narayan, or Prithu Deva, as he is called by the other branch of the family, and that he was son of Sri Mondon Singha, the last of the six Maharajas mentioned in the inscription as dying in the year 1596; for his descendants no doubt possess the same lands, which the six Maharajas did, and these were probably active barbarians, the owners and chiefs of the aboriginal inhabitants of Belonja, to whom, on the conquest, the Muhammedans gave Japila pergunah, in order to reconcile them to the yoke. The Rajah from Prithu reckons nine generations in a little more than two centuries (216 years). Raghunath, the son of Prithu, held Belonja Japila and Kundal, residing at Daranayar in Belonja. His descendants for five generations, Siva Narayan, Vikramaditya, Chhatra Singha, Amura Singha, and Kinur Singha, seem to have enjoyed a tolerable quiet. Balibhadra Sa, the son of Kinur, suffered much by Japila having been granted as Altumga to Hedayit Ali, who was an aidedecamp [Ms. has "aidducamp"] (Musaheb) of the late Shah Alum before he became King. So little regard was paid to the rights of Zemindars in the Mogol Government that the Raja has not been allowed even his commission (Malekan) on this estate, now in possession of Mahadi Aly and Mahmud, sons of Mausum, son of Golam Hasan, son of Hedyit Ali. Balibhadra was succeeded by his brother Pitambar, whose son Viswanath was succeeded by Bhupnath, the present Raja. Hedayit Aly had another son named Fukhur Uddaulah, who in the time of Viswanath obtained Belonja in Altumga, as the Raja alleges by a forged deed, for the proper grant was only for life (Jaygir). In order to pacify the Raja, he is allowed his commission, and farms the rents for 6001 r. a year, which is probably far below its value; but the just claim of the Muhammedan, allowing his grant to be good, can only extend to what the Raja paid to Government, when the grant was made, and the Raja deserves every attention to his claims as he has been a zealous vassal of the British Government.

Bhawani Singha, head of the other branch of the family, reckons only six generations in the same space of 216 years, namely Prithu Deva Narahar D, Narayan Pala D, Puhup D, Bodh Singha and Bhawani Singha. This branch had a share of Japila and Belonja, as well as Taluk Bandu, and has suffered equally by Muhammedan encroachment. Neither branch now possesses any property that pays revenue to Government but the lands in this district are now about to be freed from vassalage. Under the chiefs of the Belonja family as Talukdars, was a description of persons called zemindars, just the reverse of what is usual Zamindar in most places signifying a tenant in capite, and Talukdar an inferior vassal These Zamindars are also called Sikmis They pretend that their tenures are in perpetuity, and their rent fixed, but they have no lease nor written grant, and several of them have been ejected Most of them are Brahmans, and there are generally several in each mauza, who have all the lands, and let out to under tenants what they cannot cultivate with their own stock.

The table land of this Pergunah is occupied by the Turkan tribe of Kharowars under Toral Singha, who takes the title of Raja, and seven Chaudhuris who are connected with him, and who collectively pay in money and kind 548⅞ rupees, and by a Chaudhuri, who is independent and pays 7 rupees a year It is said that Toral Singha and his party had formerly 112 mauzas and that the independent Chaudhuri had 7 but of all these 116 mauzas, 46 only are now occupied, owing no doubt to the want of an assessment sufficient to stimulate industry, and the assessment is gradually diminishing in pressure from the diminution in the value of money I have reckoned that in this part of the table land there are 200 square miles of land fit for the plough, of which, at the very utmost, a fortieth part may be occupied. A great part of this is of most extraordinary fertility, for it is allowed even by themselves that a Jiwan, equal to four bigahs of the customary standard, produces 200 mans of rough rice, at 64 S W a ser, which is at the rate of more than 21 mans Calcutta weight and measure, from the bigah, or 5245 lb from the acre. Of such land I reckon that there is now cultivated 7680 Calcutta

bigahs, which were it burthened with the whole revenue, would be at the rate of about 14 bigahs for each rupee. Much such land is however totally waste; and by reservoirs a very great proportion of the whole might be made productive of moderate crops of rice, and the remainder is naturally better than the best lands of Mysore, which are not watered, yet the poor people to whom the lands belong are worse off than those living on the highest rented lands in the district; and almost every year, although the supply of water never fails, are reduced to live for two or three months on Mauhuya flowers, the kernels of the Sakuya, and other wretched substitutes for grain. It is true that they enjoy much idleness and pass a good deal of time in hunting, which often supplies their pot with flesh, but there is not a washerman, barber, potmaker, carpenter, blacksmith nor artist of any one kind in the whole country, nor can anyone man read nor write. Much time is therefore wasted and much fatigue is endured in going to the low country for trifles; and the people are so ignorant of law and affairs as to be a constant prey to a few sharks who go among them. Besides almost every village has become the prey of some merchant residing in the villages below, who advances to them salt, iron, cloth, and whatever trifles they want, and agrees to take payment in grain at harvest. In winter he goes up and, the climate being then agreeable, resides in his village like a lord, sends down his grain and some small timber, which he purchases. So great is the imprudence of these poor people, and so irresistible the temptations put in their way by these traders, that they are often unable to keep grain sufficient for more than five or six months consumption, and then must go to the traders' shop in the low country, and bring up small supplies on their heads, for which they pay at harvest an interest of at least 50 per cent. To speak as a physician, this may be reckoned the proximate cause of the decay of their villages, while the want of stimulus to industry and economy is the predisposing cause. The rent taken from the cultivators is ½ rupee for the customary bigah of the abovementioned fine rice land, but they give besides presents, and more often attendance on the Raja and

Chaudhuris, neither however to any burthensome degree, and the attendance is chiefly to hunting parties, when all are equally idle, and all share in the sport and game. They neither plough, sow, nor reap for their superiors.

These are the estates which in the time of Akber would appear to have belonged to Serkar Rautas One very large estate remains, which seems to have escaped the notice of Abul Fuzil, as it is not mentioned in the Ayeen Akbery, for which I can only account by supposing that the kinsman of Sher Shah when that work was composed, still resisted the Mogul yoke. When first annexed to the Mogul authority it was added to Serkar Charanadari (Chunar) in the Subah of Allahabad, but by Muhammed Shah it was annexed to Rautas

12 The Pergunah above alluded to, and named Chayanpur, is by far the most valuable in the district, and in the best state of cultivation From the Tahisildar, or native assistant to the Collector, the following statement were procured

	Mahals	Mauzas.		Bighas.		Revenue.
		Old.	New	Computed.	Measured.	
						R.
Collected by the Collector	52	423	120	155609	32253	110008
Collected by the Assistant	338	1105	241	371613	252168	177832
	390	1528	361	527222	284421	287840

In the papers furnished by the Collector, the whole unmeasured mauzas are reckoned 949 and these comprehend the 527, 222 computed bigahs No one knows exactly what bigah is meant in the computation, but it is supposed by some that the computation is that of Toral Malla, in which case 100 of his bigahs being equal to 60 of

those in common use in this district the whole, measured and computed, will amount to 612752 of the revenue bigahs in common use in this district; but in this Pergunah, although this measure is always alluded to, when speaking of revenue, a much smaller one is used in letting the lands. This latter is only 70 common cubits or 105 feet square, and therefore $2\frac{469}{1000}$ are only equal to one of the kind used in the revenue accompts, a circumstance no doubt intended to blind the officers employed by Government. To the 612752 bigahs we must add about a tenth part for free lands, and the total extent should be about 673000 bigahs. In the plains of this Pergunah which comprehends the three divisions of Mohaniya, Ramgar and Sangyot, I have estimated that, besides roads, banks, broken corners, etc., there are in all fit for the plough 672 square miles, and it therefore contains about 688800 large bighas, which is as near the computed extent as could be well expected. Deduct 62000 for free land, and there will remain 626,800 bigahs, for which the owners pay 287,840 r., but perhaps 240 r. must be deducted on account of the land on the hills. The owners therefore have 173 large bigahs or 409 Calcutta ones for 100 rupees, the soil being mostly of a good clay, pretty tenacious of moisture, but by no means better than the adjacent parts of Baraong and Karanja. This tax has been a stimulus sufficient to excit industry, so that only about $\frac{1}{9}$ of the whole is waste, and that almost entirely confined to woods at the foot of the hills, which at the time of the settlement were considered as irreclaimable, and therefore not assessed, so that in fact the landholders, who have no share in these lands, pay at a rate somewhat more than above stated, and this will be also a little enhanced by the invalid establishment that possesses 8,000 bigahs, of which 2,684 belong to Government. The consequence is that the reservoirs are in good repair; and, while the rice crop had failed in all the northern parts, here it not only had been good, but the fields retained moisture sufficient to bring a crop sown among the stubble to maturity, and in February were covered with verdure. Although the revenue cannot exceed half of the net rent, violent clamours exist against its height; and much land, which has been

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those in common use in this district the whole, measured and computed, will amount to 612752 of the revenue bigahs in common use in this district; but in this Pergunah, although this measure is always alluded to, when speaking of revenue, a much smaller one is used in letting the lands. This latter is only 70 common cubits or 105 feet square, and therefore $2\frac{469}{1000}$ are only equal to one of the kind used in the revenue accompts, a circumstance no doubt intended to blind the officers employed by Government. To the 612752 bigahs we must add about a tenth part for free lands, and the total extent should be about 673000 bigahs. In the plains of this Pergunah which comprehends the three divisions of Mohaniya, Ramgar and Sangyot, I have estimated that, besides roads, banks, broken corners, etc., there are in all fit for the plough 672 square miles, and it therefore contains about 688800 large bighas, which is as near the computed extent as could be well expected. Deduct 62000 for free land, and there will remain 626,800 bigahs, for which the owners pay 287,840 r., but perhaps 240 r. must be deducted on account of the land on the hills. The owners therefore have 173 large bigahs or 409 Calcutta ones for 100 rupees, the soil being mostly of a good clay, pretty tenacious of moisture, but by no means better than the adjacent parts of Baraong and Karanja. This tax has been a stimulus sufficient to excit industry, so that only about $\frac{1}{9}$ of the whole is waste, and that almost entirely confined to woods at the foot of the hills, which at the time of the settlement were considered as irreclaimable, and therefore not assessed, so that in fact the landholders, who have no share in these lands, pay at a rate somewhat more than above stated, and this will be also a little enhanced by the invalid establishment that possesses 8,000 bigahs, of which 2,684 belong to Government. The consequence is that the reservoirs are in good repair, and, while the rice crop had failed in all the northern parts, here it not only had been good, but the fields retained moisture sufficient to bring a crop sown among the stubble to maturity, and in February were covered with verdure. Although the revenue cannot exceed half of the net rent, violent clamours exist against its height; and much land, which has been

exposed for sale on account of arrears of revenue, having found no purchaser, has fallen into the hands of Government. At first the loss was heavy, but by a settlement made by Mr Deane, the present revenues procure less only than the original settlement by 10753 r, and when the farms granted of the rents have expired, it is supposed that this deficiency may be easily realised The people who raise this clamour about the highness of the assessment, attribute as usual all the harm to Abdal Aly and people of sense, who know that this clamour is totally idle, assign various reasons for the want of bidders to purchase the lands put up for sale, and for the occasion of arrears. Scandal, as usual on such occasions, is very busy and it is alleged that two bankers, who had great influence at Arah, persuaded the landholders to make a nominal sale to them of large parts of their estates and to retain only certain parts on which most of the revenue was contrived to be thrown. These parts were afterwards allowed to be sold for arrears and no one would offer The bankers are farther alleged to have refused to resign the lands which they purchased, and the original owners have lost all There can be no doubt that Baidyanath, a banker of Patna, is now the chief proprietor in Chayanpur, and that Sangkar Lal of Arah possesses a considerable extent, but that they procured their property by means so very discreditable, I consider as mere scandal That a few owners of land did as above represented, I have no doubt, but I believe that the bankers act fairly towards them, and although they still nominally retain the lands of their constituents, allow them the whole profit and management, and in order to shelter them from the claims of Government call them merely the farmers of their rents I am induced to believe so much by observing that Raghuvir Dayal of Savar, who nominally farms the rents of his patrimony, and who is an obliging, shrewd and careful young man in easy circumstances, is not only reckoned by all the vicinity the real proprietor, but lives in the style becoming the owner of such an estate. By far the greater part, however of the purchases made by these bankers were, I have no doubt, real At the time of the perpetual settlement they advanced whatever money the

landholders wanted, until they had them in their mercy, when they compelled them to sell all the mauzas that were low assessed, a circumstance, which they perfectly knew; while those mauzas, that in the confusion of a precipitate settlement had been rated too high, were allowed to remain for the arrears of revenue, for at first most of the landholders, as the most prudent and sensible man among them informed me, never thought of paying anything to Government, having formerly lived in an anarchy, in which nothing was paid until exacted by Military force, or taken at harvest by a Collector placed to watch the thrashing floors. After the settlement, being not only freed from these vexations; but even from the dunning of messengers, they gave themselves up to pleasure, and when they were threatened with a sale of their lands, threw themselves into the hands of the bankers, who indeed relieved their immediate necessities, but having extracted from them their best lands, allowed the remainder to go to market.

In the historical sketches contained in the topography, I have mentioned that the Siviras, to whom this country once belonged, were destroyed by Bhoja, the King of India, one of whose sons settled in the town named after his father. The tribe of Rajputs to which he belonged were soon after driven back to Ujayan, and the greater part of this Pergunah seems to have been seized by the Chauhana or Chaubhana tribe, who at that time were powerful towards the north-west, and to which Pithaura, one of the last Hindu competitors for the Empire of India, belonged. A few of the Chaubhans still remain here; but their estates were attacked by many invaders, and three tribes seem to have seized on this great Pergunah, which, however, had never been fully acquired by either Siviras, Paramarks or Chaubhans.

The table land still belongs to the Kharawars, who, I believe, are the aboriginal inhabitants. Those in this Pergunah are divided into 2 tribes, the Rajwar and Atgangwa, the former of whom, I suppose, many possess 44 square miles fit for the plough, of which two may be occupied; and the latter possesses 37 miles fit for the plough, and of these they have occupied three.

I know nothing except by report concerning their management, but am told that this does not materially differ from that of the Turkan tribe, and they pay their revenue as vassals to persons who hold lands on the plains.

Besides the table land, one of the divisions of the *plain, now called Tapeh Nagbansi, belonged to the* Nagbangsa Rajputs, whom I consider as remains of the Cheros, who are were sovereigns of the country before the Siviras, and they still retain a good deal of the property, although it is probable that the families which remain were tributary to the Siviras, as they have been since to the Muhammedans and English, but they were never reduced by the three tribes who seized on this pergunah on the expulsion of the Chaubhan Rajputs. Their property at the settlement had subdivided among numerous persons of the same bribe, and much of it has been since sold, but 26 mauzas have been purchased by Dhiraja Singha, one of the Nagbangsis I could not procure an interview, and my people said that he was an ignorant half savage man, but he has the character of prudence and frugality

The most successful invaders of the Chaubhans estate came from Sikari, near Agra, on which account they are called Sakarwar, but now at least they consist of two tribes, some being Military Brahmans and others Rajputs. The accounts which they give of their genea logy and history, are so contradictory, that little reliance can be placed on what they say, especially as almost the only points on which they agree are miraculous. The most probable opinion, however is that the Sakarwars left their native abode under three leaders, Lakshmi Malla, calling himself a Brahman, and Kam Ray and Dham Ray, two Rajputs. These first expelled the Chau bhans from Chaungsa (Chawsa, Glad) and 700 mauzas of Lehera in the Merzapur district. They afterwards seized on the greater part of Chayanpur and Shahasram in this district, and Lakshmi Malla, calling himself a Raja, resided at the town of Chayanpur It must how ever be observed that in Shehasram the honour of ex pelling the Chaubhans is attributed to the Suruwar Raj puts, and although it is admitted that the Sakrawars had

property there until the invasion of the Ujayanis, yet it is said that this they held as mere vassals of the Suruwars. The Paramarks on their return from Ujayan expelled them from Chaungsa and Shahasram, but Raja Saravan or Saharvahan still resided at Chayanpur, with considerable splendour, when he quarrelled with his priest (Purohit) by whose ghost he was destroyed, that is the Pathans of Shahasram took possession of Chayanpur, and many of the kindred of Sher Shah resided at that town, while several of the Hindu vassals were converted and admitted among the Pathans. Among these was the ancestor of Basawan Khan, now owner of the town of Chayanpur, whose family was of the Rajput tribe, and he still retains a Hindu name. The daughter of Saravan married a Sakarwar, but not a Brahman. The favoured youth was a Rajput, and all her descendants are therefore illegitimate, and are called Rajkumars. Descended from this lady, but in what degree I heard not, was Bhagawan Sa, who still possessed very considerable estates and built a house at Bhagawanpur, which has ever since been the residence of the head of this family. He was succeeded in regular descent by Chhatra Sa, Drug Sa, Kisori Singha, and Amara Singha.

Under the Rajas of Chayanpur, two persons of the Kurmi tribe held the office of Chaudhuri, similar to the office so named in Shahasram, and probably introduced from thence during the time that the Rajas held lands in that Pergunah. The office was hereditary and the Chaudhuris seem to have been the Rajas' chief advisers. No lands of vassals could be transferred without their signature, they settled all boundaries and received a commission on the rents, with presents of marriages. The office is now abolished, but the descendants of the Chaudhuris still possess some lands and are reckoned gentlemen (Ashraf), although the other persons of their tribe are considered as mere labourers (Karindagan). In the time of Kisori Singha, the King, Muhammed Shah, sent an(sic, one) Abdullah Khan as Collector (Amil) of Serkar Charanadri (Chunar). This Lord, on his arrival at Chayanpur, understanding that Kisori was a man who would not submit quietly to be fleeced, put him to death, and at the same time killed Both and Maniyar, the two

Chaudhuris, as the chief aiders and abbettors of the Raja, and, having thus cleared the way seized on the Rajas property, and was proceeding to attack that of his neighbours, when he was recalled, two brothers of the Chaudhuris having gone to Dilli and procured an order for the purpose.

Amara Singha succeeded to 700 mauzas of Lehara, and 600 of Chayanpur, the rest of which had at various times been alienated as appanage, or to vassals, or by sale. Of Lehara he was entirely stript by Balawant Singha, a Military Brahman, whose father had possesssed a few villages near Banaras, but who being an active, turbulent, bold man, drove out the whole Zemindars of that valuable province, and by unbounded promises of enlarged revenue obtained grants from Sujah ud Daulah. His illegitimate son Chet Singha, the Governors of Bengal were pleased to convert into a sovereign prince, Raja of Banaras, the honours at least of which rank, together with a great income, are now enjoyed by Udit Narayan, son of Balawant s legitimate daughter Amara Singha sold also 225 mauzas of Chayanpur His son Arimardan sold 150 mauzas to his steward (Dewan) Thakur Ray Singha. He also borrowed 8000 r of Nujumud Din Aly Khan who entered a suit before Mr Law, chief of Patna, and obtained 11 of the 17 mauzas which the family held free of rent (Nankar), the profits of which he was to retain until he was paid principal and interest. It must be observed that no such land can be traced in an account of the free lands furnished by the Collector Some years afterwards the tenants constantly complaining of the violence of the Muhammedan the Raja, who seems to have been a quiet man, was upbraided by his wife and aunt as being more like a woman than a Raja. One day in the Fusly year 1195 (A D 1788), being irritated by these reproaches he desired his followers to resist the oppression of the Muhammedan, who was killed in a squabble that ensued On this the Raja fled to Brindaban, and his son Drapanath now Raja, was sent to his maternal grandfather, and the two violent ladies, as a grand stroke of policy, imagining that of course he would be put to death in place of his father, procured from the Kasi a certificate,

stating that the Raja had no issue. On this the estate was seized, and the rents farmed for ten years. When these expired, and while Mr. Deane was again renting the lands, Drapanath applied for the estate, but was considered as an impostor, the Kasi having reported, on the evidence of the family, that Ari Mardan had no issue. Abdal Aly, already several times mentioned, had been employed in searching for the Raja, to bring him to trial, and gave in a claim for 2400 r. expended in this vain pursuit. In order to pacify him, the remaining 6 mauzas of free land which belonged to the family, were transferred to him, and still belong to his heirs. Some time afterwards Drapanath, being entirely destitute, sued the heirs of Nujamuddin for the 11 mauzas of free land; and his birth being no longer disputed, he has obtained these, but still claims a balance of 23000 r., which he alleges have been collected since the original debt of 8000 r. was repaid. A few of his kinsmen, the Raj Kumars, have assessed estates, but most of them have alienated their lands to the bankers, whether by real or fictitious sales I cannot say, both being alleged, but Raghuvir Dayal, above mentioned, is one of them and several others, called merely farmers of rents, seem to live much in the same style.

While the Sakarwars seized on Tapehs Nasej, Chaurasi, Sarangga, Hururuha, Turi, Kadahar, Kadhar, and Karel of Chayanpur, the Maharor Rajputs seized on a Tapeh, which is now called by their name. This however was never the residence of the chief of the Maharors, whose house was at Khuthayi, 10 or 12 coses north-west from Gazypur, but he had considerable estates on both sides of the Ganges, and Muharori was divided among his vassals of this trubulent tribe, which was generally at war with the Sakarwars, in no respect less violent. The whole of the lands in this district, that belonged to the Maharors have been sold, but four of them have purchased lots.

A family of the impure tribe of Bhar, which of late has become ashamed of this extraction, and has assumed the title of Parihar Rajputs, as I have mentioned in the account of the casts, seized on Tapeh Koror, always from its owners, called Bhar Koror. They trace their

pedigree no farther than Doman Deva, the first of the family probably, whose name was not barbarous. He was succeeded in a direct line by Taran Dwa, Harihar D, Sarem Saya, Bhoj Saya, Chhatra Saya, Uchhahal Saya, Naya nal Singha and Syamal Singha. This person had four sons 1st Ratna Singha, who has left Babu Golab and Baktawar both alive, 2d Yadu nandan whose son Jivan Singha has left four sons now alive, the eldest being named Ramanhanjan, 3d Hanu man who died without male issue, 4th Toral, who, being a clever man, was called Raja and managed all the affairs of the family for the common good. His son, Brajalal, was also clever and his son Manggal Singha is now called Raja and considered as head of the family, while Golab the representative of the eldest brother, is only called Babu. The Raja visited me with the whole of his kindred who have adhered to his house, and the whole spoke with detestation of the system of subdividing estates which leads to general property The Raja and Babu Golab alone would accept of chairs, the others, in their presence would only sit on the ground, and, while the chief treated all with regard and kindness the colla teral branches of the family evidently looked upon him with the regard which Highlanders show to the head of their family a kind of tie which does not seem to have much weight in India, where kinsmen are more usually enemies struggling for wealth or power Three branches, however, have separated from the Bhar family, and are on the very worst terms with the chief, nor would any of them visit me, on account, I believe, of his civility I believe that, like the Rajkumars, they have made nominal alienations of their estates, which they manage as farmers of the rents, but they are good economists and live in a decent manner The principal branch of the family still retains 55 mauzas the largest estate in the Pergunah that belongs to an old family Their lands are well managed

AN ACCOUNT OF THE DISTRICT

OF

SHAHABAD.

BOOK V.

OF THE STATE OF ARTS AND COMMERCE

DIVISION 1ST OF THE ARTS.

For an estimate of the kinds of artists, and their ɔective numbers, I refer to the 33d. table, constructed the same plan with the 37th of the account of Pura-ι.

CHAPTER FIRST OF THE FINE ARTS.

In the account of the topography and condition of people, all that I have to offer on the state of archi-:ure, ancient and modern, has been anticipated.

The architects, although formerly numerous, have, nderstand, entirely disappeared; nor is there any son now qualified to plan such buildings as were cted by the Pathans or Man Singha. Sculpture is on ɔoting equally deplorable, and no one is capable of ting even such wretched imitations of the human form were made by the Cheros and Siviras; nor is it now mpted to make any image except Linggas, in doing ich the only merit must consist in the want of skill in artist to imitate nature. There are no painters here nified with the title Musawir; but there are some led Chitera, who resemble the Nukkash of Patna, and nt household furniture, the pageants used at the

Muhurum, boxes, cards, the walls of houses, with figures of animals, and the gods, or even paint them with plain colours, thus uniting the arts of those who daub pictures and of the Nukkash of Bhagalpur These are as much inferior to the Musawirs as sign painters are to the Royal Academicians, but are very inferior to the sign painters of Europe, a black bull or Saracen's head by one of whom would shame the best artist of India. They used colours prepared in two manners Paka, and Kangcha, but the exact difference I have omitted to learn I believe however, that lack is always mixed with the former One of these painters at Shahasram makes false gilding, similar to what I have mentioned in my account of Mysore. They are all Hindus, and may make four or five rupees a month.

Music is as usual abundant and sometimes is united with dancing

2. The term Mirasin has been formerly explained, and there being only one set, is a proof of the Muhammedans possessing little wealth

3 The sets of girls who dance, and sing accompanied by musical instruments, the performers on which are men, possess no celebrity and their kinds have been mentioned in the account of the casts.

4 The Natuyas, or boys who dance and sing for hire, are more numerous than in Behar, but in place of being weavers, as in most of the districts hitherto surveyed, they are Chamars, still lower in the dregs of impurity They are employed in the indecencies of the Holi, and during the whole month Chaitra, and also at marriages. When not called upon to perform in the houses of the wealthy, they often go as vagrants, endeavouring to collect a circle, before whom they perform, and usually receive a paysa from each spectator They do not however live entirely by their art, but often either work in leather or cultivate the land

5 The Kalawangts are similar to those of Behar

6 The same is the case with the Katthaks, and as in Behar they do not bring up their children to be the dancing boys called Bhaktiyas, considering the suspicious character of these creatures as unworthy of the sacred order to which they belong

7. An account of the Tasawalehs has been given in the papers respecting Puraniya.

8. The common musicians, called here by the Hindi term Bajawala, do not differ from the Pangeh Bajaniyas of Puraniya, and are no better than usual. They are all shoemakers or sweepers. A few of them perform on the fife and drum but do not constitute separate sets,

9, 10, 11. Concerning the Daphalis, Pangwariyas and Hijras, I have nothing new to offer.

12. The Bazigars, who sing, play legerdemain tricks, and show feats of activity, are of the Nat tribe. I did not see any of their performances. Many vagrants of the same tribe visit the district to tattoo the women.

In respect to music and dancing, the women of character (*sic*) conduct themselves much as in Behar. Besides marriages they sing on some holy days, especially on the night in Karttik, when they fast, as has formerly been described. Few or no men of decent rank sing or perform on any musical instrument; but the Ahiras, Gangreris and Rewanis, are most intolerable bawlers of hymns, which do not enter into the religious ceremonies of the Hindus. Parts indeed of their scripture are read with a drawling chant, worse than a litany, but the sacred order consider the study and practice of music disgraceful, and the Katthaks, who are the musicians of the sacred order, and have books on the subject are excluded from the communion of all persons of character.

CHAPTER 2ND

Of common arts

SECTION 1st.

Of artists employed about the persons of the natives, or working in perishable commodities

13 Several washermen here have been converted to the faith in Muhammed. They live much as in Behar and in Ekwari many are employed as bleachers and make wages similar to those of Arwal, who have been described in the account of Behar

14 Two washermen are able to clean all the shawls used in this district.

The soap made is not adequate to supply the district, what is used in the Company s factory at Sahar is sent from the Behar district, but the seven soapmakers seem adequate to supply all other demand They reside at *Shahasram, where the number of Muhammedans* enables them to procure tallow One boiler makes at each time 50 sers of 80 s w worth 7 rs 2½ anas This requires four days, so that this quantity may as at Gaya be made seven times a month, but the quantity, admitted to be made here at each boiling, is one-quarter more than what was allowed at Gaya, which shows the great concealment made by the workmen of Behar The cost is as follows

To 20 sers of tallow 2 rs. 14 anas; to 20 do of linseed oil, 2 rs. 2 anas; to 40 do of impure soda (Saji) 1 r 4 anas to 60 do of quick lime 2 anas to fuel 4 anas —The profit 6 rs 10 anas

Therefore on each boiling being 8½ anas, the workman has 3 rs. 11 anas, 6 pice, a month. The seven houses at this rate make 16,800 sers (34,461 lbs.), worth 4,207 rs. 14 anas. I have no doubt, that the quantity made by the workmen of the Behar district is fully as great in proportion.

16. The torch and platter makers (Bari) are on the same footing as in Behar.

17. Taylors are not so numerous in proportion as in Behar ; but make as much as in the country parts of that district that is, three or four rupees a month. A few are Hindus.

18. The barbers are on the same footing as in Behar.

19. At Shahasram a man, called a Hauzkush, keeps a warm bath and has an endowment from Government, which has probably been continued since the time of Sher Shah. So far as I could learn, he has no employment except when Europeans happen to pass, in which case he offers his services, as in duty bound ; but this in fact is more than is done by most of those who have endowments. Few or none, I presume, avail themselves of the offer.

20. The red lead made in the district is not adequate to the demand and is but of an indifferent quality. I learned nothing new concerning the process.

21. The makers of lack ornaments, although few in number, are rather poorer than usual, the produce of their labour being in little request.

22. Glass ornaments are in much more request than those of lack, even among the Hindu women, although all the artists employed are Muhammedans. I can offer nothing in addition to what I have already said concerning these artists in Bhagalpur and Behar. A few of them prepare only the frit, while most both prepare this and form the ornaments In Ramgar, from some appearances, I am convinced that they collect the soda as in Behar, although it was conceived proper, not only by them, but by others, that this should be denied.

23. Those who make the ornaments called Tikli use mica instead of glass. In other respects the ornaments are similar to those made in Patna.

24 The malis are as poor workmen as those of Behar, and make as little as those in the country parts of that district, the demand for work in Sola being small

25, 26 The Domra and Bangsphor work bamboos exactly on the same footing as in Behar

27 The Tarkiharas make ear rings of the Palmira (Borassus) leaves, which are much used by the poor women towards Benares 8 pair sell for a Paysa.

28 The persons who make mats in Dumraong are of three kinds Those of the Bhar cast, amounting to 30 families, use the leaves of the Gondar, mentioned in the account of natural productions. The leaves are soft, but coarse, and the mats are employed by the poor for bedding They are from 4 to 5 cubits long by from 2 to 2½ wide, and cost from 1 to 2 paysas each Each house of these mat makers pays from 2 to 5 anas a year for permission to cut the leaves, but their women also collect and sell the young shoots which are an esculent vegetable. Those of the Bindu tribe amounting to 50 houses make mats of the species of Arundo called Narkat, which are used in the package of goods on board of boats. The manner of making them has been formerly described The mat makers of Tilothu are of the Pasi tribe, of which all the members in every part of the district occasionally make mats of palm leaves, but these 6 houses do nothing else.

29 A very considerable quantity of paper is made here, as I have mentioned in the account of Behar, where it was stated that opposite to Arwal there were fifty beaters.

In Sahar opposite to Arwal 60 beaters belonging to 40 houses were acknowledged, and 30 beaters in 20 houses are admitted to be in the Baraong division at no great distance south. The account given, in respect to the quantity made, entirely coincides with that procured at Arwal, that is to say, each beater makes annually 100 reams (Gaddis) of paper, but the workman here, instead of three qualities, divide it into four, the three lower of which are of the values specified at Arwal, while the highest is worth 5 rs a ream. They make

four bales (Ghani) in the year, each bale containing 25 reams

First bale of the 1st quality at 5 rs. per ream, 125 rs.; 2nd. do. at 4 rs. do., 100, 3rd. do. at 3½ rs. do., 87 rs. 8 anas, 4th. do. at 2 rs. do, 62 rs 8 anas.—Total, 375 rs.

Expense attending the above.

2,500 sers (44 s. w.) are about 2,823 lbs. of old bags, 62 rs.; soda (Saji) 1,600 sers, or 2,108 lbs, 40 rs, lime 1,400 sers, or 1,582 lbs., 24 rs.; flour for paste 700 sers, or 791 lbs., 11 rs., cloth for strainers, 5 rs.; earthen tubs and pots 1 rupee; bamboo baskets, 4 rs., mats, 2 rs., ropes and twine for package, 2 rs. 8 anas; fuel for boiling the paste, 16 rs, four men to beat and wash, 100 rs, one man occasionally to stir the material, 3 rs., preparing and applying the paste, 12 rs., smoothing, cutting and packing, 10 rs., working off the sheets done by the master, 25 rs., cutting the bags, 1 rupee, mould or frames, 4 rs, putting the sheets on the wall to dry, 6 rs., watching the paper while drying, 4 rs., horse tail hair for separating the sheets from the wall, 12 anas Profit, 41 rs. 12 anas.—Total, 375 rs.

The expenses here are no doubt exaggerated as will be evident from comparing them with the account given at Arwal and the owner of the beater, besides the 41¾ rs. has always the 25 rs. for forming the sheets, while most of the allowances for preparing and applying the paste, for smoothing, cutting, packing and drying are gained either by him or by the females and children of his family. According to this estimate, the 90 beaters will annually prepare 9,000 reams, worth 33,670 rs.; but more is allowed to be exported by the traders of this district, persons not at all apt to exaggerate their dealings, and the number of beaters is probably at least 100.

30. Those who prepare fire works are similar to them in Behar; but they also make paper kites, the demand for which is not sufficient to require a separate class of artists. The dyers also in this district prepare fire works.

31. The Chamars, whose proper duty it is to prepare and work in leather, form in this district a very numerous tribe; but the greater part, having entirely abandoned this profession, and having become mere farmers, has not been included in the table of artists. Even of those mentioned in the list of artificers, some have become cleaners of cotton, and although many

work in leather, some of even these occasionally are employed in agriculture, and a great many are musicians. They mostly belong to the manorial establishment, and are paid by a share of the crop for furnishing ropes, bags for drawing water and shoes for the ploughmen.

32 Concerning the makers of leather bags or bottles, I have nothing new to offer

33 The saddle makers are such as those of Behar, but some of them make also sword scabbards, and saddles are made by some butchers

34 The makers of saddle-cloths also are such as those of Behar One of them at Arah makes glue.

35 Those who make the tubes used in smoking tobacco are by no means better than the workmen of Bengal

36 In this district very few of those, who retail provisions (Beniyas) prepare tobacco for smoking, but many persons prepare it for their own use, and those who prepare it for sale are often called Rozkush, a Persian term. Innkeepers are the only persons who prepare for sale the charcoal balls used in smoking tobacco

The distillery of spirituous liquors is by no means so flourishing as in Bihar, yet the people are less industrious, and by no means more quiet or orderly The Mauhuya flower is almost the only sweet distilled nor is grain ever used. The extract of sugarcane is only used when it is cheaper than Mauhuya, which very seldom happens The distillers pretended to have no gain which owing to their being taxed is natural enough. A principal distiller at Arah says, that from 300 sers of flowers he procures 180 sers of spirit once distilled. He draws off his still 15 times a day

38,39 The people who collect the juice of palms and those who ferment and retail it have in this district less employment than in Behar, for owing to the small number of trees, the supply at all times is scanty, and for a considerable portion of the year there is none. At these times the collectors (Pasis) work as day labourers or make mats of palm leaves The consequences to be expected from the manner in which the tax is levied, have here taken full effect. The tax produces a mere trifle to Government, and the owners of the trees reap

almost the whole benefit, each tree giving from 14 to 16 anas as rent.

The perfumers (Gandhi) of this district sell the oils mentioned in the account of Patna, but two men at Shahasram have stills, with which they extract an oil from the resin of the Sakuya, or *Shorea robusta.* I neither saw the process, nor oil, which is called Choya; but learn, that the powdered resin is put by small quantities at a time into the still, and that the operation is conducted without the addition of water. The oil which is procured must therefore be of the empyreumatic kind; it is however considered as a perfume, and used by the poor Muhammedans at marriages and funerals. The Hindus of Bengal also use it on some holy days; but it would seem to be rejected by those of Behar, although they burn as incense the substance from which it is extracted.

The oilmen are poorer than these of Behar, and about $\frac{6}{16}$ have too little stock to enable them to purchase the seed, and therefore express the oil for hire. Perhaps $\frac{6}{16}$ also, besides the oxen necessary for the mill, have others with which they carry grain to market, and trade in that article as well as in oil; but very few have more than one mill, there being estimated 2,880 mills to 2,780 houses. All the mills are turned by oxen, but the number of cattle is by no means adequate to keep the mills going all day, being only estimated at 2,975, whereas two oxen at least are required for each mill, to keep it going for the greater part of the day. It was stated that a mill with one beast squeezes linseed four times a day; at each time it takes four sers of 44 s. w. or $4\frac{1}{2}$ lbs. The value of all the seed is $3\frac{1}{4}$ anas, the oil procured is four sers, worth four anas, and the oil-cake 12 sers, worth one ana. A man and ox therefore make only $1\frac{3}{4}$ ana a day, which, allowing for accidents, will not give more than 3 rs. a month, and from this must be deducted the feeding of the ox, and the repairs of the mill; the former is considerable, as the animal is fed on straw and oil-cake. We may therefore be assured that the profit is underrated; but in the whole district I procured no account more favourable.

42. Cowkeepers (Ahirs) are very numerous in this district, but the greater part consist of mere farmers, and

those only have been entered in the list of artists who prepare curds or ghiu for sale. In their condition they resemble those of Behar The Majrotis, who begin the operation by curdling the milk, are the most numerous, although there are also many Guriyas, who churn the milk immediately after it has been boiled, which is always done so soon as it comes from the udder

43 The confectioners (Halwais) make sweetmeats after the manner of Hindustan and none possesses the celebrity of those in Patna, but they are as good as those of Behar In some places they make sugar-candy and prepare the same things that are made by the Puya Phu lauris of Bengal

44 Scarcely any of the women who parch grain have shops. All are of the Kandu tribe and are called Bharbhu nas. They usually receive as hire $\frac{1}{24}$ part of the grain. Two women usually sit in the same shop or house, and can daily parch from 192 to 240 sers (44 S W), those who wish for parched grain bringing the raw material Each woman therefore makes from 4 to 5 sers (from 4½ to 5 $\frac{64}{100}$ lb) a day They collect whatever fuel they require.

45 Those who make a separate profession of grind ing wheat or other grain are confined to Arah and the towns in the division of Dumraong but many families grind for their own use, and those who retail provisions (Beniyas) hire poor women to perform this operation. They also hire women to split pulse, no one here making that a separate profession

46 The Nanwais or bakers are similar to those of Bhagalpur and Puraniya, and there are no other professed cooks

47 Those who kill sheep and goats are here usually called Chik, a Persian term, which in Patna is usually given to certain persons only of the same tribe, who dress the leather of these animals, and some here not only kill but dress the skins and make saddlery No tolerable meat of these kinds can be purchased.

48 The beef is still worse and from the number of the butchers who kill, it is evident, as I have before mentioned, that this food must be much more in use than is usually acknowledged

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SECTION 2d

Of those who work in more Durable (sic) Materials.

49. The comb makers are similar to those already described in the accounts of other districts.

50. The turners work in wood and make chiefly cups and boxes, which are painted by other artists.

51. Those who paint the turners' work, as in Patna, are the Kumangurs, who have entirely abandoned the art of making bows, which are no longer in use.

52. The carpenters, who confine their labour to timber, make coarse household furniture, doors, window-shutters, and other work used in the construction of the better kind of houses, and some of them make the implements of agriculture, mills and carts.

Near the Ganges some carpenters build boats; but I could procure no account of either the number built or of the expense attending the construction. They are all clinker built, with very flat bottoms, after the form called Patela, which is sharp at both ends, while the boats of the upper part of the Ganges have a perpendicular square stern; and those of the Yamuna are throughout nearly of the same breadth, and have both head and stern in shape of a horizontal wedge, the rudder being fixed to one corner of the stern.

There are here no sawyers, whose business is often performed by the carpenters, and many of these are also turners, chiefly finishing in the lathe the feet of bedsteads. None of the workmen of this kind are comparable with those of Patna, Mungger or Bhagalpur.

53. Most of the implements of agriculture are made by those who unite the trades of carpenter and blacksmith, and as in Behar form part of the manorial establishment.

54. Those who work entirely in iron are like the blacksmiths of Behar, and are all very coarse workmen.

55. Those who shoe horses also are entirely similar to those in Behar.

56. All the cutters in this district are of the kind called Sikulgurs, who clean and sharpen arms.

57. There are coppersmiths of both the kinds called Kasera and Thathera. The former are chiefly employed in repairing old vessels, and in this a few of

the Sonars, who are properly goldsmiths, have interfered At Jagadispur however the Kaseras make plates of brass and bell metal and vessels for cooking of brass All their ware, even the bell metal is formed by hammering but I received no estimates almost every one being absent at a great fair when I visited the place.

58 The coppersmiths, called Thatheras who make female ornaments of the metals containing copper, are not so numerous as might be supposed from the quantity of such ornaments that is used but the goldsmiths interfere in this branch also The Thatheras here tin the inside of brass and copper vessels, which art is not here a separate trade.

59 The Sonars have still more encroached on those who make ornaments of tin and in some parts have engrossed the whole business, while in others there are a few Rangdhaluyas

60 The gold and silversmiths are very poor, and not finding employment in working the precious metals, as just now mentioned, have been under the necessity of encroaching on the employments of those who work in copper and tin, and some have become pedlars to vend ware of these materials. The precious metal is always furnished by the customer and the goldsmith works in his presence.

61 Two houses of Sondhoyas live by washing the soil of goldsmiths work shops, as in Patna. Here they are called also Niyari.

Some Hukkaks are employed by the European ladies at Arah to polish the Son pebbles, which they do with great neatness, but the men have been brought from Patna, where their families reside, so that among the natives they are not considered as belonging to the district

62 The stone cutters, in this district called Gongr, in the table of artists are only reckoned at 71 houses, but I think that this number is somewhat under rated and it gives no idea of the number of people employed in the quarrying and cutting of stones, as every part of these operations except where the chisel is required, is performed by common labourers hired by the day The 5 houses in Dumraong are employed in repairing mill stones

that have been worn smooth. The 30 houses at Shahasram probably contain 50 able bodied men, and are chiefly employed in cutting stones for hand mills, which are said to be of a quality superior to those of Merzapur and equal those of Tilothu. The cutters at Shahasram never work except when employed by a merchant, and seldom do more than block the stones, which are commonly exported in that state. They deliver to the merchant 10 pair in this state for the rupee, and it is said that the whole money advanced does not exceed 500 rs , 5,000 pair of stones would therefore be cut, and allowing that the merchants pay for the carriage of the stones from the quarry, each house would make rather less than 17 rupees a year, and the other trifling articles, chiefly stones for rubbing the materials of curry, which they may be supposed to make, will not at the utmost raise their gain to above 20 rupees, and from this must be deducted a trifle which they pay for rent (9 rupees for the houses) and the expense of their implements. It is true that part of the year they are employed in finishing such millstones as are required for the use of the vicinity, and in repairing those which have been worn too smooth , but this cannot add above 10 rupees a year to their gain, and on an average each of the 50 men does not spend less than 36 rupees a year for himself and family, so that the quantity for exportation must be fully three times as much as what they stated. The accounts which I received in Tilothu were still more absurd. It was admitted that the eighteen houses there contained 30 able bodied men or 30 families, yet it was alleged that they only made 250 pair of millstones, and 250 curry stones, the merchant giving 1 rupee for ten pair of the former, and 4 rupees for the hundred of the latter, in all 35 rupees for 30 mens labour for 1½ month ; for they pretend that they remain no longer on the hills. They are employed 2½ months in smoothing the stones, for which they receive at the rate of 5 rupees a hundred for the mill stones, and 1 rupee for the hundred curry stones ; so that in all 30 men in 4 months would gain 48 rs. ; but allowing that they only work this short time, and that during the remainder of the year they could subsist by repairing old mill stones, in the four months each man must at least gain 12 rupees

in place of 1r 9a. 6p In fact Maharajgunj near Tilothu, where the stones of both that division and Shahas ram are chiefly collected for sale, is a more thriving vil lage than usual, and the quantity which I saw lying there in the beginning of January was very great, although there had not elapsed a half of the fair weather, during the whole of which the cutters are employed in quarrying and blocking, while they smooth in the rainy season. What however is the actual value of the stones quarried I can not take upon myself to say The stone cutters of Cha aynpur besides stones for hand mills and rubbing curry, are employed in cutting the mortars of sugarmills, pot ters wheels and Siva Lingas I received no estimate of the work, which they performed, but was told that there were about 50 able bodied men The whole 130 men certainly do not make less by quarrying these stones than 3,000 rupees and allowing that $\frac{8}{9}$ are exported, and add ing all other charges, the value exported will probably amount fully to that sum although 1 000 rupees worth is only admitted in the tables of exports.

63 The art of pottery is much the same as in Behar but the potters make no porous vessels for cool ing water, nor is any enamel like that of Bar employed The potters, as usual, make rude playthings for children but none as at Patna follow this branch as a sepa rate trade. The wheels used in Chayanpur are more perfect than is usual in India, being formed of stone, and having of course a greater impetus, they retain longer the circular motion.

64 The 5 houses of brickmakers are on the same footing with the Puzayahs of Behar, and the mould has come into general use. I received no estimate of the charges and gains, nor of the number of people whom they employ either to mould or to burn the bricks.

65 The brick layers are much such as those of Patna.

66 In many places the fishermen called Bindu col lect shells, or more rarely the calcarious nodules, and prepare the little lime that is wanted for the use of the country In others it is the Chamars that perform this labour, and in a few places those who sell bettle prepare what their customers require. None of these however make the burning of lime a separate profession on which

account they are not entered into the table of artists. Near Shahasram, where there is still some demand for building, I saw people collecting and burning the calcarious nodules; but in that part the lists of artists and traders that I could procure were exceedingly defective. There are quarries of lime-stone in both Mohaniya and Sangyot, which are occasionally wrought, but only by those who want lime for their own use; so that it is in Tilothu alone, where any persons under the denomination of lime burners have been admitted in the tables. In that division 12 kilns are usually employed. In all it was acknowledged that the quantity exported amounted to the value of 3525 rs. From 10 to 15 men are employed at each kiln to quarry, cut fire wood and burn. It was stated that these men, say on an average 12 to each kiln, work from the middle of October to the middle of June; and during that time burn only twice. Each burning requires 1000 mans of stone, and 2500 mans of fire wood, the man being rather more than 82 lbs. avoirdupois. Each on an average gives 500 mans of lime, which is delivered at the kiln for from 11 to 13 rupees for the 100 mans, 12 men therefore in 8 months earn only 120 rupees, but they only work part of this time, being all employed both at the winter and spring harvests, and having all lands which they cultivate in the rainy season on which account they have not been enumerated among the artists. Even the above mentioned additions to their means of subsistance would render the reward quite inadequate; and in fact, although the actual burners ackowleged only a produce of 12000 mans, the merchants admitted an export of 15000 mans, and those of Tilothu conceal carefully the extent of their dealings, so that they certainly have not exaggerated the account. At this rate each kiln burns 1250 mans, and each man would have 12½ rupees, for which they work at least 6 months, but at seasons when they would be otherwise idle. The merchant pays all this money in advance, and to bring the lime to the riverside costs 3½ rs. a hundred mans, which on an average therefore costs the merchant 15½ rupees. At the river side it usually sells for 23½ rupees, that is, its price varies from 22 to 25 rs. The merchant, who thus makes the advances, has a profit of 8 rupees on 15½,

or more than 50 per cent. The lime is very white and of a good quality The kiln is very rude and has no aperture for drawing out the burned lime, which however does not require to be powdered so that the preparation is attended with little trouble The kilns are surrounded by woods and the stone is quite exposed on the surface. The workmen therefore make very little exertion. European labourers would certainly burn 3 times the quantity

Manufacture of thread, strings, tape cloth, &c — Almost the only material used by the weavers here is cotton, and according to the estimates which I received, 28 per cent. of what is used, grows in the country Of all this the seed is separated by the women who spin, but the people who are called Dhuniyas beat a great part before it is fit for spinning, and, this giving employment to many people, some Chamars have adopted the profession. The Dhuniyas purchase only what is required for stuffing quilts and mats, and sell it when cleaned and beaten. I have endeavoured, by the same means as in Behar, to form an estimate of the quantity of cotton thread spun, and the result is that about 159 500 women are thus employed part of their time, and that the annual average produce of each women s labour is very nearly about 8 rs., the whole value of the thread being in even numbers 1,250,000 rs. The total value of the raw material, including the cost of beating, was on the same authority stated to be in even numbers 10 14,000 rs , so that the average annual gain of a spinner amounts only to about 1½ rs. while the women of Patna and Behar who spin only on an average 7 rs 2 anas, 8 pice, have a profit of 3¼ rs Near the Son, indeed where the finer cloth is made the people here acknowledge an almost equal gain, but in most parts the cloth is of the coarsest quality, in which case the value of the raw material is always proportionally greatest. Besides the profit abovementioned we must also allow somewhat for the seed, which the woman purchases with the cotton, and afterwards sells The whole value of this may be 14,000 rs., which will add rather less than two anas to the average profit of each woman. Where the rates are lowest also many of the woman beat the cotton which they spin which saving will raise a little their gain This estimate seems

to me liable to no great error, unless the number of people be supposed to have been estimated much too high; for the very lowest allowance that can be made for the clothing of such numbers, miserably as they are covered, will be 14,18,000 rs , and 240,000 rs. worth are allowed to be exported, while the imports do not exceed 24,000 rs. The cloth manufactured here ought therefore to amount to 16,34,000 rs , which at the rate stated by the weavers would require about 1,200,000 rs. worth of thread, and less than 50,000 rs. worth cannot be allowed for the other purposes to which thread is applied.

It may however be supposed that in the estimate which I have made, the population is exceedingly exaggerated, and that therefore the number of spinners and the demand for cloth will be much less, and in fact the weavers here, far from confirming the statement of the spinners, as those of Behar did, entirely contradict it, and allege that they do not weave more cloth than to the value of 632, 400 rupees, which, in place of 1,250,000 rs., requires only 462,000 rs. worth of cotton thread. Farther, here as well as in Behar, the whole cotton wool said to be imported and produced is totally inadequate to make so much thread. That imported is valued at 33,686 rs., while that produced in the country is valued at 238,069 rs., in all 271,755 rs., but of this, 25,137 rs. worth are said to be exported, leaving for use 246,618 rs., and at least 1618 rs. worth will be required for other purposes besides thread, leaving only 245,000 rs. for spinning, but this is valued at the whole-sale price, while the spinners purchase by retail. We may therefore add $\frac{1}{5}$ part to the above, which will make the raw material according to the merchants and farmers, amount only to 294,000 rs. in place of 1,014,000 rs required by the estimate of the spinners. This statement is so miserably underrated that it would only give 348,000 rs. worth of thread, while even the weavers admit of 462,000 rs. being required. But I have no doubt of both accounts being entirely false. The cloth allowed by even the weavers, after deducting the quantity said to be exported, which is certainly not exaggerated, would only amount to 392,000, which, with the quantity imported, would not clothe above 434, 000 people, a number totally inconsistent with appearances.

(16) *English, Hindi, and Sanscrit Languages.*

Subjects.	Original Works. First editions	Original Works. New editions	Re-publications.	Translations.	Total.	Educational	Non-Educational	Tot
Language	1	...	...	...	1	...	1	1

(17) *English, Urdu, and Persian Languages.*

Language	1	...	.	...	1	...	1	1

(18) *Urdu, Sanscrit, and Vaidic Languages.*

Religion	1	...	...	...	1	...	1	1

(19) *Hindi, Sanscrit, and Vaidic Languages.*

Religion	8	1	...	3	12	...	12	12

(20) *Urdu, Arabic, and Persian Languages.*

Language	2	1	4	...	7	1	6	7
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	...	1	...	...	1	...	1	1
Religion	3	1	...	2	6	...	6	6
TOTAL	6	3	4	2	15	1	14	15

(21) *Hindi, Sanscrit, and Arabic Languages.*

Miscellaneous	...	1	...	...	1	...	1	1

(22) *Hindi, Arabic, and Persian Languages.*

Language	1	...	3	...	4	...	4	4

(23) *English, Hindi, Sanscrit, and Arabic Languages.*

Miscellaneous	1	...	...	...	1	...	1	1

(24) *Urdu, Hindi, Sanscrit, and Vaidic Languages.*

Religion	1	...	...	...	1	...	1	1

(25) *Urdu, Sanscrit, Vaidic, and Arabic Languages*

Religion	1	...	...	...	1	...	1	1

Statement showing the number of publications during the year 1888 on each subject, irrespective of language.

Subjects.	Total of year under report.	Last year.
Arts	4	4
Biography	9	11
Drama	33	30
Fiction	71	68
History	59	58
Language	273	232
Law	30	26
Medicine	77	61
Miscellaneous	163	100
Poetry	120	110
Politics	2	...
Philosophy (including Mental and Moral Science)	62	51
Religion	382	236
Science (Mathematical and Mechanical)	70	81
Science (Natural and others)	6	9
Travels and Voyages	1	1
TOTAL	1,362	1,078

Statement show g the number of p bl cations issued f om each Press and the place

Place of pub a on	Name of the Press.	Numbe o pub ca ions ssued from the Pre s.	To al number o publica tions s ued by the place
LUCKNOW	Munshi Newal K shore	26[illegible]	
	Nám	51	
	Anwár Muhammad	44	
	Jafari	[illegible]5	
	Sukh Sambad	19	
	Kaum	17	
	Ganga Prasad Varmá and Prothers	12	
	Anwari	7	
	Lyell	3	
	Tamannai	3	
	Kanya Kubj	3	
	Oudh	2	
	Oudh Comme c al	1	
	Dayal	1	
	Urdu	1	
	D bdaba-i Ahmad	1	
	Mustafái	1	456
CAWNPORE	Munsh Newal K shore	1[illegible]9	
	Ahmad	66	
	N zami	30	
	Shula Tur	9	
	Law	5	
	Ma l i M r	3	
	V duyádhur	3	
	Raunak H nd	1	
	Nami	1	[illegible]46
AGRA	Mufid i Am	47	
	V ddyá V las	29	
	Anwari	12	
	Am r ul Matabi	10	
	Illah	7	
	Ij z i Muhammad	7	
	Agra	6	
	Med cal	5	
	Ijad K shan	5	
	Ahmad	5	
	Kas prati	4	
	T ja ati	4	
	Kuraish	4	
	Mumtaz a	3	
	Satya Prakás	3	
	Husaini	3	
	V ddya V nod	3	
	Murtazái	3	
	Shams ul Ulum	2	
	Khu sha d Alam	2	
	Manz r T l sm	2	
	Gulshan Ilm	2	
	S kand a Orphan	2	
	Su ma l ozgar	1	
	Ab-ul Ula	1	
	Gulshan i R yaz	1	
	Muhammadi	1	
	Mathemat cal	1	
	Ornamental Job	1	
	Bahar i H nd	1	177
MEERUT	V ddya Darpan	6[illegible]	
	Gulzar Muhammad	[illegible]0	
	Chaman H nd	1[illegible]	
	Jnana Prokás	11	
	Rám	10	
	Há h m	10	
	Muhammad	8	
	Shagufa Faiz	5	
	Jnana Sagar	4	
	Had kat ul Ulum	4	
	Fakh r ul Matabi	3	
	Ananda Prakás	3	
	Gulzar i Ibrahim	[illegible]	
	Juala P akás	2	
	Dár l Ulum	2	
	Tuti Hind	1	162

Statement showing the number of publications issued from each Press and the place—co

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publications issued by the place.
BENARES	Chandra Prabhá	28	
	Bhárat Jivan	23	
	Medical Hall	17	
	Amar	11	
	Kásika	8	
	Ráj Rájesvaro	7	
	Said-ul-Matabi	4	
	Sayyid-ul-Matabi	3	
	Siddha Vinayak	3	
	Benares Printing	2	
	Ganesa Prabhákar	2	
	Prabhákar	1	109
ALLAHABAD	Námwar	22	
	Vaidic	11	
	Prayág	10	
	Mission Congregational	8	
	Mission	8	
	Indian	6	
	Ansár-i-Ahmadi	6	
	Agnihottri	4	
	Railway Service	3	
	Alahyar	3	
	Desopokarak	3	
	Exchange	2	
	Zubdad-ul-Nazáir	1	
	Hindú	1	
	Liverpool	1	
	Najm-us-Sakil	1	
	Nazair-i-Kanun-i-Hind	1	
	Nur-ul-Absar	1	
	Nami	1	93
MORADABAD	Atma Prakas	8	
	Sambhal	8	
	Naiyir-i-Azam	5	
	Gulzár-i-Ahmadi	4	
	Matla-ul-Ulum	4	
	Gulzar-i-Ulum	4	
	Gulzar-i-Muhammadi	2	
	Gulzar-i-Ibrahim	2	
	Hashmi	2	
	Hadi-ul-Matabi	1	
	Najm-ul-Akhbár	1	41
BAREILLY	Rohilkhand Literary Society	17	
	Anwar-i-Ahmadi	6	
	Matla-i-Darakhshan	3	
	Subh-i-Sádik	2	
	Ahmadi	1	
	Nadiri	1	30
JAUNPUR	Akbar	5	
	Azam-ul-Matabi	3	
	Ishák	1	9
ALIGARH	Bharat Bandhu	5	
	Káyastha Prakás	2	
	Mihr-i-Nimroz	1	8
MIRZAPUR	Ananda-Kádambini	5	
	Legal Remembrancer	2	7
SAHARANPUR	Khair-i-Khwah-i-Sarkár	3	
	Matli-ul-Anwar	2	
	Srimai	1	6
ROORKEE	Civil Engineering College	6	6
MUZAFFARNAGAR	Chashma-i-Kaisar	5	5
SHAHJAHANPUR	Arya Darpan	2	2
BIJNOR	Markham	1	1
FATEHPUR	Nasim-i-Hind	1	1
	Presses unknown	3	3
	GRAND TOTAL	...	1,362

PUNJAB

From C L TUPPER Esq Secretary to Government Punjab to the Secretary to the Government of India, Home Department —No 842 dated Lahore 13th May 1889

I am desired to forward herewith, for the information of the Government of India, copy of a letter, No 810, dated the 6th April 1889, from the Director of Public Instruction, Punjab enclosing a report by the Registrar of the Education Department on the publications registered in the Punjab under Act XXV of 1867 during the year 1888

From COLONEL W R M HOLROYD Director of Public Instruction Punjab to C L TUPPER Esq Secretary to Government Punjab —No 810 dated 6th April 1889

I have the honour to forward the Annual Report upon the books registered during the year 1888, under Act XXV of 1867, which has been submitted by the Registrar of the Education Department

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From LALA RAM KISHAN Offg Registrar, Education Department, Lahore to COLONEL W R M HOLROYD Director of Public Instruction Punjab —No 77 dated 6th April 1889

I have the honour to submit a report, together with the prescribed statements, on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1888

2 The total number of books registered during the year was 2 301 against 1 790 during the previous year There has been a marked increase in the number of productions in almost all the languages in which books are written in this province, and in most of the subjects under which the publications are classified

The year under report has been conspicuous for literary activity

3 The copyright of 214 books was registered during the year against 108 in the preceding

n of the advantages

1887, as compared

with those registered in 1888, is shown below —

	1887	1888.
English	38	61
Arabic	92	117
Hindí	142	169
Kashmírí		1
Punjábí	473	645
Pashto	10	15
Persian	90	89
Sanscrit	19	48
Sindhí	10	30
Tákre		1
Urdú	804	961
Bi lingual	94	140
Tri lingual	14	21
Polyglot	4	3
TOTAL	1 790	2,301

The largest number of publications which is 961, or nearly 40 per cent of the total number for the year, is as usual, in Urdu, Punjábi, the language of the Sikhs, contains 645 publications against 473 in the preceding year, or an increase of over 25 per cent, which indicates the steady intellectual advance of the community The number of books in the Sindhi dialect has risen from 10 to 30

5. The distribution of the publications according to the prescribed subjects is as f

Arts	2
Biography	11
Drama	69
Fiction	39
History	26
Language	278
Law	74
Medicine	110
Miscellaneous	308
Poetry	680
Politics	9
Philosophy (including Mental and Moral Science)	6
Religion	594
Science (Mathematical and Mechanical)	74
Science (Natural and other)	13
Voyages and Travels	8
TOTAL	2,301

Poetry and religion are the subjects in which, as usual, the largest number of publications appear.

Selections from religious books used for family instruction and prayers, controversial pamphlets, religious tracts of the Christian Missionaries, Aryá Samájists and Bráhmos, and a swarm of love-tales, love-songs, dirges, praises of divinities and satirical productions, help to add to the number of publications under these kindred heads.

It is painful to observe in some few instances the immoral and indecent language used in the uncouth literature of some of the so-called religious and social reformers.

The smallest number of publications come under the more important heads of Arts, Biography, Politics, Philosophy, and Voyages and Travels.

The popular intellect of the province has not as yet so far advanced as to enter into important subjects like these. The indigenous arts of the country are learnt at the shop; biography is not much cared for; politics are not systematically discussed; and the people either do not travel for the sake of travelling, or, if they ever leave their home, they do not think of writing accounts for instruction or amusement.

6. Of the total number of publications received during the year, 2,058 are books and 243 periodicals. Of the latter, 62 are legal, 72 medical, 47 religious, 4 linguistic, 52 miscellaneous, and 6 scientific.

There seems to be a great demand for the medical periodicals owing evidently to the extended appreciation of the European system of treatment.

7. The following original works and reprints will be noticed in the order of the subjects:—

Arts.—As in the previous year, only 2 publications have been received on this subject, and even these are mere reprints of treatise on the arts of gilding and electroplating.

Biography.—There were 6 original works, 3 translations, and 2 republications, among which the following deserve mention:—

(a) *Ab-i-Hayát.*—By the learned Maulví Muhammad Hussain, Shams-ul-Ulamá. It contains short sketches of the lives of remarkable Urdú poets, together with a short and concise history of the Urdú language.

(b) *Janam Sákhí.*—This is an Urdú translation of the original Gurmukhí work on the life of the great Sikh Gurú Bábá Nának. The book is most popular among the Sikh community, and with few exceptions, all the presses of the province produce it in one or other language.

(c) *Zikri Mamdúh.*—Under this title has appeared a short but interesting sketch in Urdú of the life and dominions of the Queen-Empress.

Drama.—Only 12 original works were registered under this head, the rest being republications, with the exception of one translation. Fictitious tales and love-stories written in the style of a dialogue between two or more persons are generally brought out under the name of drama.

The following among others may be mentioned:—

(a) *Barú bhawasthá Nátak.*—Shows, from quotations from Hindú religious books, that a Bráhmin is one who performs the duties assigned to that caste, and not one who is descended from Bráhmin parents. The work possesses no dramatic value.

(b) *Samudrá Yátra Nátak.*—Illustrates the various opinions held from a religious point of view about sea voyages, and concludes by showing that the Hindú religious and social authorities are not against making such voyages.

(c) *Prabodh Chandra Natak*—Is a Hindi translation of the Sanscrit work of long standing and is much appreciated by the people It contains moral and religious instructions allegorically arranged in a drama in which different kinds of virtue and vice are personified and made to act their respective parts

Fiction —Most of the works under this head consist of stereotyped stories reproduced in new garbs and marvellous and incredıtable tales Of the 14 original works and 3 new additions, a few notable ones are given below —

(a) *Fasana i Mubtala, &c* —This is a valuable production in Urdú from the pen of the celebrated author of the *Taubat un Nasuh and Barát un Na'sh* The pre- [illegible]

and foicioie [illegible]

(b) *Faithful, or a story of love and adventure* —By Mr J H Carter Digby, a European gentleman The story is very interesting as a tale of love and adventure, but is incomplete The book bristles with misprints

(c) *Hidayat Nama i-Atfál Hissa i awwal*—Is a small Urdú book written in the form of a dialogue It contains brief and appropriate accounts of certain social evils such as the giving and accepting of bribes, details the advatages of female education, and advocates moral and intellectual reformation

(d) *Mysteries of the Punjab, ya'ní Srí Matí Bidyawáti, ká Urdu Novel* —Contains a distressing account of a widow who suffered much from poverty and was subjected to numerous temptations and trials from which she escaped with much difficulty The re marriage of widows is strongly inculcated

(e) *Aina i Ro gar* —By Ahmad Hasan Khan, son of Dr Muhammad Husain Khán, of Lahore, is a very good work in Urdu, exposing, in the shape of a novel, *some social evils,—such as marriage in old age, putting jewels on children,* extravagant expenses on marriage, and other kindred subjects It includes a chapter on the "Taming of the Shrew," which is apparently an adaptation of one of the plays of Shakespeare The style is ornamental, though at places it is obscure and pedantic, and a few indecent expressions have thoughtlessly been allowed to creep into the otherwise readable book, which, on the whole, is creditable to the young author

History —This subject is represented mostly by books designed for educational purposes Of the original works and translations, the following will serve as specimens of the spontaneous productions of the genius of the country —

(a) *Aina i Ama i Jahan Numa*—Is a translation of a Persian work called Miratt ul 'Alam containing accounts of the Muhammadan Kings of India and other countries The book is badly printed on an inferior sort of paper

(b) *Tawárikh i Sialkot*—Is a history of the place containing highly coloured notices of the invasions of the Muhammadans on Sialkot and *the state of the city* under different Muhammadan rulers

(c) *Sindh ji Sihaji Mukhtasar Tarikh*—Is a short history of Sindh in the Sindhi language, and seems to have been written for schools of that province.

(d) *Translation of Sikkhán de Rajdi Vikhiyá (sic)* —By Major H Court. The book includes selections from the Janam Sakhi, and other Gurmukhi works on the ten Sikh Gurus, History of the Sikhs from the rise of Maharaja Ranjit Singh to the annexation of the Punjab by the British Government, and a short *résumé* of the manners, customs, songs and proverbs of that community A short Grammar of Gurmukhi and a vocabulary of technical terms are appended

(e) *'Umdat ut Twarikh*—By Lála Sohan Lal of Lahore, is a [illegible] Persian work of great historical importance, written during the [illegible] of Maharaja Ranjit Singh and his successors Parts I, II and III of the [illegible] have issued during the year They contain a history of [illegible] Singh and Mahan Singh, and a diary of the reign of Maharaja [illegible] Singh. The events recorded are highly interesting Great [illegible] Lála Harbhagwán Das, grandson of the author, for the [illegible] of editing this book

(f) *Tarikh i Punjab ma' i hala i shahr-i Lahore*—In [illegible] Muhammad Latif, Extra Assistant Commissioner [illegible] of view the work seems to be reliable, as the [illegible] materials from trustworthy sources [illegible] not less helpful in the preparation of this [illegible]

Language.—Under this head are grouped all the Primers, Readers, and Gram used as text-books in schools and maktabs. Among the original works and reprints th ing works may be noticed :—

(*a*) *Banát-un-Na'sh*—By Maulví Nazír Ahmad, is a valuable book for the educati of Muhammadan girls, containing notes on social, moral, geographical and scientific subjects. The style is polished Urdú, which is much esteemed by the public. The book has passed through a number of editions.

(*b*) *Angrezí Bol Chál*—Is a bi-lingual work, containing short sentences in English used in every-day business, with their equivalents in Urdú.

(*c*) *Qawá'id-i-Angrezí hissa-i awal wa duwum.*—This little book treats of English Grammar through the medium of Urdú, and includes simple rules likely to be useful to beginners.

(*d*) *Najm-ul-Amsal* (Volume V)—Is a useful dictionary of Oriental phrases and proverbs, showing their proper application, and at places illustrated with explanatory anecdotes.

Law.—All periodicals relating to law and annotated editions of Indian Acts are included under this class.

The following original works deserve mention :—

(*a*) *The Science of Jurisprudence*—By Mr. W. H. Rattigan, is a valuable compilation calculated to supply a long felt want in the form of a work which fully meets the requirements of the Indian student.

(*b*) *A Digest of Cases reported in the Punjab Record, Vol. XXII, with an Index of the Names of the Cases*—Compiled by Mr. H. T. Rivaz, is a useful book of reference for legal practitioners.

Medicine.—The number of original works and translations has been 100 against 80 during the previous year, showing an increase of 25 per cent. The total number of publications received was 110, of which 85 are on the European system, 20 on the Yúnání (Græco-Arabic) and 5 on the Hindí system of medicine. It is apparent from these statistics that the European system of treatment is greatly esteemed by the general public, and it has well-nigh driven the rival system out of the field.

The following works are noteworthy :—

(*a*) *Iksír-i-Germany Dáfi-ul-Amráz jild-i-awwal-wa-Qáti'ul Amrázjild-i-duwum*—Which means German Medicines—the curer of diseases, Volume I; and the remover of diseases, Volume II. The compiler, Dr. Amánat Khán, of Delhi, has taken his materials for this book from German and other European works on the homœopathic system of treatment. The book contains separate parts on the treatment of men, women, and children.

(*b*) *Tibb-i-Ráhím-í-Ya'ní 'Ilmo 'Amali Tibb*—Is a new edition of the popular work in Urdú by Dr. Rahím Khán, Khán Bahádur. It is a comprehensive book on the principles and practice of medicine and has passed through several editions.

(*c*) *Asp Náma*—Is a small pamphlet in Punjábí containing receipts for the treatment of horses by the native method.

(*d*) *Lazzat-ul-Hayát hissa-i-awwal*—By Hakím Fakhr-ud-din, is a small Urdú book containing hygienic instructions for preserving health, which is the chief factor in making human life a source of ease and comfort.

(*e*) *Kisht Zár.*—A Persian work by Muhummad Wáris Alí Khán, treating of diseases and their cure according to the Græco-Arabic system of medicine.

(*f*) *Ramúz-i-A'zam*—By Muhammad A'zam Khán, is a voluminous Persian work on the Græco-Arabic system of treatment. It contains detailed descriptions of diseases of all kinds to which the human body is subject and their cure.

(*g*) *Bháv Prakásh Sátík*—Is a comprehensive standard work in Sanscrit with a Hindí translation. The entire publication extends over three large volumes neatly lithographed. The descriptions of diseases and of medicines, diet, and other requisites are thorough, and speak highly of the advance made in this department by the ancient Hindús.

Miscellaneous.—Under this head are grouped all publications which cannot come under any of the other prescribed classes.

There were 226 original works and 17 translations embracing love-tales, pamphlets on astrology, bibliomancy, palmistry, and prognostications; rules and regulations of the army and police; periodicals and pamphlets of the various societies in the country; and a host of insignificant sheets.

, following books will help to give an idea of the nature of some of the productions d under this head —

(a) *Sarodhá Sár Charan Dás*—Is a small pamphlet in Hindi treating of prognostications interpreted from the passage of breath through the right or the left nostril

(b) *Jat Vidyá Prakásh di tíjí Sunchí*—Is one of a series on agriculture and other subjects likely to be useful to zamindárs.

(c) *Makhzan-un Nikát.*—Edited by Lála Maija Das, of Lahore Is a dialogue in Persian between Baba Lal, a celebrated Hindu saint of the Bairagí sect, and Prince Dára Shikoh, son of the Emperor Shahjahan, on pantheistic moral and esoteric subjects

(d) *Káshif ur-rumúz*—Is a small work treating of astrological forecasts and fortune-telling

(e) *Rifah i 'Am*—Shows in simple yet forcible language the evils of early marriage

(f) *Anmol ratan*—Is a well written little book in which the author has attempted to show how the Hindús can elevate their nation morally, intellectually, and physically, by cultivating the social and moral principles inculcated by the Aryan philosophy and the Vedas

(g) *Vulgar pretense*—Is a criticism in rather strong terms of a pamphlet entitled "A Manual of Commercial Education and Book keeping for the use of schools in the Punjab"

(h) *London Jubilee*—Is an amusing description in Hindi of the Jubilee of the Queen-Empress as observed in London The authoress, Sri Matí Har Devi daughter of the late Rái Bahádur Kanhaiyá Lal, of Lahore, was an eye-witness of the festivities and processions described in the book.

(i) *Addle-i Majlis í Farang* —This work, as its name imports, contains directions for Native gentlemen who may wish to have free intercourse with English gentlemen, as to the observance of certain points of etiquette in English Society, and is calculated to promote cordial relations between the rulers and the ruled

(j) *Ta'lím i Tiflán Ya'ní Zakhíra i Ta'lím* —This Urdu pamphlet is another contribution by the Sri Matí Har Devi to the literature of the province The authoress has depicted in vivid colours the defects in the system of training and indigenous education of children, and the brutal conduct of the generality of teachers who resort to corporal punishment. The book contains also an account of the modes of training children pursued in England

Poetry—The largest number of publications were received under this head Love tales, prayers, criticisms, praises of divinities, Puranic legends, promiscuous songs, and innumerable religious and social controversies turned into verse, mostly stereotyped compositions, combined to swell the number of books grouped in this class

Of 680 publications registered, 145 only are original works, and the following will serve to show their nature —

(a) *Dropadí Lílá*—In Hindi, is a scene from the Mahábháratha describing the sufferings of Dropadí, the wife of the Pandús, whom Duryodhan, the Kaurav King, ordered to be undressed in his Court

(b) *Qissa Brahmá ká*—Is a metrical account of the products of Burma and the manners and customs of its inhabitants by a Sikh soldier who lived there for some time

(c) *Hir i-Wáris Sháh*—In Gurmukhí, is a love tale containing the adventures of Ránjhá and Hír It is extremely popular in this province and has passed through numerous editions and presses The present edition has, perhaps for the first time, appeared in type.

(d) *Si harafí al-ma'rúf Fareb Nái wa Brahmanán*—Contains thirty quatrains exposing [illegible]

(e) [illegible]

(f) [illegible]

(g) [illegible] verses are devoted to each of the following subjects viz, the efficacy of repeating the name of God, the virtue of visiting and conversing with the pious, the attributes of the spiritual guide, and a description of the soul

Politics—Political agitation engendered by the National C[illegible]

influenced the literature of this province and given birth to 5 original works and tions. Of these the following publications may be noticed:—

(a) *National Congress se Musalmánon ko bachná cháhiye*—Is a small pamphlet ex ing the Muhammadans to keep aloof from the National Congress.

(b) *Sihr-i-Sáhir*—Contains a discussion, in the form of a dialogue, of the advantages and disadvantages of the agitations et on foot by the National Congress. Different opinions on the subject have been collected in a convenient form.

(c) *Tagrír Mut'alliq Indian Congress*—Is an Urdú translation of a speech delivered by Mr. A. O. Hume at a meeting held at Allahabad on 30th April 1888 on the organisation and the objects of the Indian National Congress.

Philosophy.—This branch of provincial literature has not made much progress. Only 3 original works were received, besides 1 translation and 2 republications.

The following deserve mention:—

(a) *Hit Opadesh*—Is a well-known Sanscrit work conveying intellectual and moral lessons through popular anecdotes.

(b) *Jadíd Háshiya Mír Isá Ghogí*—Is a commentary on the standard Arabic work on logic called Isá Ghogí.

(c) *Jog Wáshist*—Is a translation of the old Sanscrit work on the Yoga Philosophy of the Hindús. The book is very popular among particular sects of Hindú mendicants and their followers.

Religion.—Next to poetry, religion absorbs the largest number of publications produced in the province. These may be thus classified:—

Muhammadan	299
Christian	91
Hindú	77
Sikh	70
Aryá	31
Brahmo	21
Jain	2
	591

Single chapters from the Qurán and pieces from the Sikh Granth are printed and published in pamphlet form for family instruction by the Muhammadans and Sikhs, respectively; and these, in a great measure, help to increase the number of publications grouped under this head.

The missionaries who have left their homes and hearths are ever active in producing tracts calculated to propagate the Gospel.

The Aryá Samájists, who have undertaken to reform the Hindú religion, have by their persistent and sometimes violent criticism of the rituals and traditions followed by the orthodox Hindús, vexed the latter to such a degree that a reaction has begun which has caused the establishment of the Bhárat Dharm, Mahá Mandal, and given rise to endless controversial literature.

The following publications are notable:—

(a) *Afzul-ul-Fawáid*—A Persian work by the celebrated statesman and poet Amír Khusro, contains account of the visits paid by the author to Nizám-ud-dín, Auliá (sage), who was his spiritual guide, and of discourses respecting religious observances.

(b) *Akhir gat.*—An Urdú pamphlet on the state of man after death according to the Muhammadan religion. It contains also a description of heaven and hell.

(c) *Dayá Nand Ashták* (Sanscrit verses with Hindí rendering).—This little pamphlet contains satirical verses showing how stingy and idle people prefer to follow Pandit Dayá Nand, Saraswatí, not so much for the sake of his teaching as to escape religious obligations involving the sacrifice of ease and wealth.

(d) *The Terminology of the Vedas, Part I*—By Lálá Gúrú Datta, M.A., of the Lahore Aryá Samáj contains a thoughtful examination of the Vedic terminology by three methods,—*viz.*, mythological, antiquarian, and contemporary.

(e) *The Principles and Teaching of the Aryá Samáj*—A religious tract by the Reverend M. H. Marten Clark, in which the reverend gentleman shows that sacrifice and the doctrine concerning it are coeval with and contained in the Aryan literature. The tract is a refutation of the assertion of the followers of the late Pandit Dayá Nand, Saraswatí, that sacrifices are nowhere ordained in their sacred books.

(f) *Jaishtá Shántí Paddhatí.*—A Sanscrit book containing rituals for avoiding the supposed baneful influence of the Jaishta asterism on the birth of a child.

(g) *Ishopanishad, with Sanscrit text and English translation*—By Lálá Gúrú Datta, M A. The learned translator has appended a skilful exposition of the hymns contained in the Upnishad, which are shown to inculcate the principles of true religion

Science (Mathematical and Mechanical) —Of 74 publications received under this head, all but 13 are intended for educational purposes.

Of these a few may be named —

(a) *The Practical Guide*—In two volumes, by Mr D. P J Reirson, treats of the most approved systems of excavating, cuttings, embanking, draining, and laying out curves in connection with the construction of railways. The second volume contains rules regarding the laying out of diversions and turn-tables and the use of the cross staff, and is fairly illustrated

(b) *Mahájaní Parchár hissa-i-Suwúm*—A treatise on book-keeping as practised by native bankers, deserves mention.

(c) *Pocket Book of Engineering*—By Rái Bahádur Gangá Rám, Executive Engineer The book contains useful information respecting buildings, railways, bridges, and the materials used in their construction, together with rules and formula bearing on the subject The book is intended to help the subdivisional officers of the department, and mistries and contractors

Voyages and Travels —Contributions to this head have risen during the year under report from 2 in the previous year to 8 original works, of which the following are notable —

(a) *A tour in Bulgaria*—By Lieutenant G T Carre, RA.

(b) *Jain Yatrá Darpan*—In Hindí Strictly speaking this pamphlet is not a work on travels, but so little is known of the Jainís, that even this small book containing the names of routes to the places held sacred by that sect is not without interest.

(c) *Rambles and Recollections of an Indian Official*—By Lieutenant Colonel W. H Sleeman, is a well known work containing faithful and literal descriptions of the manners, customs, and traditions of the natives, and historical sketches of some of the Indian kings and nobles whom the author met or about whom he learnt during his tours. A cheap edition of this valuable work has been brought out by Babu A C Majumdar.

(d) *London Yatrá pratham bhág*—This very interesting and genuine work, containing a graphic account of the voyage to England and of the important places visited on the route, has been written by Srí Matí Har Deví. The description of a storm encountered at sea and of the unfortunate City of Pompeii speak highly of the descriptive powers of the young authoress.

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1888

Subjects	Original Works: First editions	Original Works: New editions	Re-publications.	Translations	Total.	Educational	Non educational	Total
Arts			2		2		2	2
Biography	6		2	3	11		11	11
Drama	12		56	1	69		69	69
Fiction	14	3	16	6	39		39	39
History	13	8	3	2	26	14	12	26
Language	102	54	100	13	278	278		279
Law	13			61	74		71	74
Medicine	91	3	10	6	110	3	107	110
Miscellaneous	174	52	65	17	308	125	183	308
Poetry	141	4	534	1	680	13	667	680
Politics	5		1	3	9		9	9
Philosophy (including Mental and Moral Science)	2	1	2	1	6	3	3	6
Religion	276	7	304	7	594		594	594
Science (Mathematical and Mechanical)	31	18	12	10	74	61	13	74
Science (Mental and other)	5	5	1	2	13	11	2	13
Voyages and Travels	8				8		8	8
TOTAL	[illegible]	155	1,117	133	2,301	508	[illegible]	2,301

English Language.

Subjects.	Original Works. First editions.	Original Works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Fiction	1	...	...	...	1	...	1	1
History	2	...	...	1	3	...	3	3
Language	1	...	...	...	1	1	...	1
Law	7	...	...	...	7	...	7	7
Medicine	15	...	...	...	15	1	14	15
Miscellaneous	14	1	...	...	15	...	15	15
Poetry	2	...	...	...	2	1	1	2
Religion	7	...	1	...	8	...	8	8
Science (Mathematical and Mechanical)	3	...	...	...	3	...	3	3
Science (Natural and other)	2	...	...	...	2	...	2	2
Voyages and Travels	4	...	...	...	4	...	4	4
TOTAL	58	1	1	1	61	3	58	61

Arabic Language.

Subjects.	First editions.	New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	9	4	28	...	41	41	...	41
Philosophy (including Mental and Moral Science)	1	1	...	...	2	...	2	2
Religion	5	...	69	...	74	...	74	74
TOTAL	15	5	97	...	117	41	76	117

Hindi Language.

Subjects.	First editions.	New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Drama	4	...	13	...	17	...	17	17
Fiction	...	1	4	...	5	...	5	5
Language	10	2	12	3	27	27	...	27
Medicine	1	...	1	...	3	...	3	3
Miscellaneous	6	...	3	1	9	1	8	9
Poetry	16	1	50	...	67	...	67	67
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	..	...	...	1	1	...	1	1
Religion	10	...	23	...	33	...	33	33
Science (Mathematical and Mechanical)	1	1	2	..	4	4	...	4
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	50	5	108	6	169	32	137	169

Kashmiri Language.

Subjects.	First editions.	New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1	...	...	...	1	...	1	1

Punjabi Language.

Subjects.	First editions.	New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Biography	...	...	1	...	1	...	1	1
Fiction	...	...	1	...	1	...	1	1
Language	1	...	17	...	18	18	...	18
Medicine	2	...	6	...	8	...	8	8
Miscellaneous	11	...	7	...	18	4	14	18
Poetry	60	...	400	...	460	1	459	460
Politics	...	...	...	1	1	...	1	1
Religion	52	...	82	...	134	...	134	134
Science (Mathematical and Mechanical)	2	...	2	...	4	4	...	4
TOTAL	128	...	516	1	645	27	618	645

Pashto Language.

Subjects.	First editions.	New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	7	...	4	...	11	...	11	11
Religion	2	...	1	1	4	..	4	4
TOTAL	9	...	5	1	15	...	15	15

Persian Language

Subjects.	Original Works: First editions	Original Works: New editions	Republications	Translations.	Total	Educational	Non-educational	Total.
Biography	1				4		1	1
History	4				1		4	4
Language	4	4	15	2	25	25		25
Medicine	2		1		3		3	3
Miscellaneous	3		8		11	8	3	11
Poetry	8	2	15		25	9	16	25
Religion	9		11		20		20	20
TOTAL	31	6	50	2	89	42	47	89

Sanscrit Language.

Subjects.	Original Works: First editions	Original Works: New editions	Republications	Translations.	Total	Educational	Non-educational	Total.
Language	1	1			2	2		2
Miscellaneous	1		5		6		6	6
Poetry	1				1		1	1
Politics		..	1		1		1	1
Philosophy (including Mental and Moral Science)	1		2		3	3		3
Religion	10		25		3₅		35	35
TOTAL	14	1	33		48	5	43	48

Sindhi Language.

Subjects.	Original Works: First editions	Original Works: New editions	Republications	Translations.	Total	Educational	Non-educational	Total.
Biography	1				1		1	1
Drama				1	1		1	1
Fiction				1	1		1	1
History	2		1		3	3		3
Language	3		3		6	6		6
Medicine				1	1		1	1
Miscellaneous	1		1	1	3	2	1	3
Poetry	3		1	1	5		5	5
Religion	2		3	3	8		8	8
Science (Mathematical and Mechanical)	1				1	1		1
TOTAL	13	..	9	8	30	12	18	30

Takre Language

Subjects.	Original Works: First editions	Original Works: New editions	Republications	Translations.	Total	Educational	Non-educational	Total.
Religion			1		1		1	1

Urdu Language

Subjects.	Original Works: First editions	Original Works: New editions	Republications	Translations.	Total	Educational	Non-educational	Total.
Arts			2		2		2	2
Biography	4		1	3	8		8	8
Drama	8		43		51		51	51
Fiction	13	2	11	5	31		31	31
History	4	8	2	1	15	11	4	15
Language	52	40	23	8	123	123		123
Law	6			61	67		67	67
Medicine	68	3	1	4	76	2	74	76
Miscellaneous	132	60	37	16	235	110	12₅	235
Poetry	29	1	53		83		83	83
Politics	5			1	6		6	6
Religion	138	5	45	3	191		191	191
Science (Mathematical and Mechanical)	26	17	7	10	60	52	8	60
Science (Natural and other)	3	5	1	2	11	11		11
Voyages and Travels	2				2		2	2
TOTAL	490	131	2-6	114	961	309	652	961

English and Urdu Language.

Subjects.	Original Works: First editions	Original Works: New editions	Republications	Translations.	Total	Educational	Non-educational	Total.
History	1				1		1	1
Language	12	1	1		14	14		14
Religion	1				1		1	1
Science (Mathematical and Mechanical)			1		1		1	1
TOTAL	14	1	2		17	14	3	17

Arabic and Punjabi Language

Subjects.	Original Works: First editions	Original Works: New editions	Republications	Translations.	Total	Educational	Non-educational	Total.
Poetry			2		2	..	2	2
Religion	4		5		9	..	9	9
TOTAL	4		7		11	..	11	11

English Language.

Subjects.	Original Works. First editions	Original Works. New editions	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Fiction	1	...	...	...	1	...	1	1
History	2	...	...	1	3	...	3	3
Language	1	...	...	...	1	1	...	1
Law	7	...	...	...	7	...	7	7
Medicine	15	...	...	...	15	1	14	15
Miscellaneous	14	1	...	...	15	...	15	15
Poetry	2	...	...	...	2	1	1	2
Religion	7	...	1	...	8	...	8	8
Science (Mathematical and Mechanical)	3	...	...	...	3	...	3	3
Science (Natural and other)	2	...	...	...	2	...	2	2
Voyages and Travels	4	...	...	...	4	...	4	4
TOTAL	58	1	1	1	61	3	58	61

Arabic Language.

Language	9	4	28	...	41	41	...	41
Philosophy (including Mental and Moral Science)	1	1	...	...	2	...	2	2
Religion	5	...	69	...	74	...	74	74
TOTAL	15	5	97	...	117	41	76	117

Hindi Language.

Drama	4	...	13	...	17	...	17	17
Fiction	...	1	4	...	5	...	5	5
Language	10	2	12	3	27	27	...	27
Medicine	1	...	1	...	3	...	3	3
Miscellaneous	6	...	3	1	9	1	8	9
Poetry	16	1	50	...	67	...	67	67
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	..	...	...	1	1	...	1	1
Religion	10	...	23	...	33	...	33	33
Science (Mathematical and Mechanical)	1	1	2	..	4	4	...	4
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	50	5	108	6	169	32	137	169

Kashmiri Language.

Poetry	1	...	...	...	1	...	1	1

Punjabi Language.

Biography	...	...	1	...	1	...	1	1
Fiction	...	...	1	...	1	..	1	1
Language	1	...	17	...	18	18	...	18
Medicine	2	...	6	...	8	...	8	8
Miscellaneous	11	...	7	...	18	4	14	18
Poetry	60	...	400	...	460	1	459	460
Politics	...	...	...	1	1	...	1	1
Religion	52	...	82	...	134	...	134	134
Science (Mathematical and Mechanical)	2	...	2	...	4	4	...	4
TOTAL	128	...	516	1	645	27	618	645

Pashto Language.

Poetry	7	...	4	...	11	...	11	11
Religion	2	...	1	1	4	.	4	4
TOTAL	9	...	5	1	15	...	15	15

Subjects.	Original Works — First editions	Original Works — New editions	Republications	Translations	Total.	Educational.	Non-educational.	Total.
Persian Language								
Biography	1				4		1	1
History	4				1		4	4
Language	4	4	15	2	25	25		25
Medicine	2		1		3		3	3
Miscellaneous	3		8		11	8	3	11
Poetry	8	2	15		25	9	16	25
Religion	9		11		20		20	20
TOTAL	31	6	50	2	89	42	47	89
Sanscrit Language.								
Language	1	1			2	2		2
Miscellaneous	1		5		6		6	6
Poetry	1				1		1	1
Politics		..	1		1		1	1
Philosophy (including Mental and Moral Science)	1		2		3	3		3
Religion	10		25		35		35	35
TOTAL	14	1	33		48	5	43	48
Sindhi Language.								
Biography	1				1		1	1
Drama				1	1		1	1
Fiction				1	1		1	1
History	2		1		3	3		3
Language	3		3		6	6		6
Medicine				1	1		1	1
Miscellaneous	1		1	1	3	2	1	3
Poetry	3		1	1	5		5	5
Religion	2		3	3	8		8	8
Science (Mathematical and Mechanical)	1				1	1		1
TOTAL	13	..	9	8	30	12	18	30
Takre Language								
Religion			1		1		1	1
Urdu Language								
Arts			2		2		2	2
Biography	4		1	3	8		8	8
Drama	8		43		51		51	51
Fiction	13	2	11	5	31		31	31
History	4	8	2	1	15	11	4	15
Language	52	40	23	8	123	123		123
Law	6			61	67		67	67
Medicine	68	3	1	4	76	2	74	76
Miscellaneous	132	60	37	16	235	110	125	235
Poetry	29	1	53		83		83	83
Politics	5			1	6		6	6
Religion	138	5	45	3	191		191	191
Science (Mathematical and Mechanical)	26	17	7	10	60	52	8	60
Science (Natural and other)	3	5	1	2	11	11		11
Voyages and Travels	2				2		2	2
TOTAL	490	131	2 6	114	961	309	652	961
English and Urdu Language.								
History	1				1		1	1
Language	12	1	1	..	14	14		14
Religion	1				1		1	1
Science (Mathematical and Mechanical)			1		1		1	1
TOTAL	14	1	2	...	17	14	3	17
Arabic and Punjabi Language								
Poetry		..	2		2	...	2	2
Religion	4		5		9	...	9	9
TOTAL	4	.	7		11		11	11

Arabic and Pashto Language.

Subject.	Original Works. First editions.	Original Works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Religion	3	1	1	...	5	...	5	5

Arabic and Persian Language.

Language	2	1	...	...	3	3	...	3
Religion	3	...	11	...	14	...	14	14
TOTAL	5	1	11	...	17	3	14	17

Arabic and Urdu Language.

Language	1	...	...	...	1	1	...	1
Miscellaneous	...	...	1	...	1	..	1	1
Religion	20	1	19	...	40	...	40	40
TOTAL	21	1	20	...	42	1	41	42

Hindi and Urdu Language.

Miscellaneous	...	...	2	...	2	...	2	2
Poetry	4	...	2	...	6	...	6	6
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
TOTAL	5	...	4	...	9	...	9	9

Punjabi and Urdu Language.

Medicine	...	...	1	...	1	...	1	1
Poetry	3	...	4	...	7	...	7	7
Religion	1	...	2	...	3	...	3	3
TOTAL	4	...	7	...	11	...	11	11

Pashto and Persian Language.

Miscellaneous	1	....	...	...	1	...	1	1

Persian and Punjabi Language.

Poetry	2	...	...	...	2	...	2	2
Religion	1	...	...	...	1	...	1	1
TOTAL	3	...	...	...	3	...	3	3

Persian and Urdu Language.

Language	4	2	2	...	8	8	...	8
Miscellaneous	1	...	1	...	2	...	2	2
Poetry	1	...	1	...	2	...	2	2
Religion	2	...	...	...	2	...	2	2
TOTAL	8	2	4	...	14	8	6	14

Sanscrit and English Language.

Religion	1	...	...	...	1	...	1	1

Sanscrit and Hindi Language.

Language	1	...	...	...	1	1	...	1
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	2	...	...	...	2	...	2	2
Religion	2	...	1	...	3	...	3	3
TOTAL	8	...	1	...	9	1	8	9

Arabic-Persian and Hindi Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Language			2		2	2	.	2

Arabic Persian and Punjabi Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Poetry			2		2	2	.	2

Arabic Persian and Urdu Language.

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Language			6		6	6		6
Religion			2		2	.	2	2
TOTAL			8		8	6	2	8

Arabic Urdu and Punjabi Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Religion	2	.	1		3		3	3

Hindi-Urdu and Persian Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Miscellaneous	1				1		1	1

Pashto-Persian and Arabic Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Poetry	1				1		1	1

Sanscrit English and Hindi Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Religion	1		..		1		1	1

Urdu Persian and Punjabi Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Poetry	1	.			1		1	1

Urdu-Sanscrit and English Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Miscellaneous	1				1		1	1

Urdu-Punjabi and Hindi Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Miscellaneous	1		.	..	1	.	1	1

English Persian-Urdu and Hindi Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Poetry	1				1		1	1

Arabic-Persian-Urdu and Punjabi Language

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Religion		.	1		1		1	1

Urdu-Hindi-Sanscrit-Punjabi-Dakkhani-Arabic and Persian, &c., Language.

Subject	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	Educational	Non-educational	Total
Poetry	1	.	.		1	.	1	1

Arabic and Pashto Language.

Subject.	Original Works: First editions	Original Works: New editions	Re-publications.	Translations	Total.	Educational.	Non-Educational	Total.
Religion	3	1	1	...	5	...	5	5

Arabic and Persian Language.

Subject.	First editions	New editions	Re-publications.	Translations	Total.	Educational.	Non-Educational	Total.
Language	2	1	...	...	3	3	...	3
Religion	3	...	11	...	14	...	14	14
TOTAL	5	1	11	...	17	3	14	17

Arabic and Urdu Language.

Subject.	First editions	New editions	Re-publications.	Translations	Total.	Educational.	Non-Educational	Total.
Language	1	...	...	...	1	1	...	1
Miscellaneous	...	...	1	...	1	..	1	1
Religion	20	1	19	...	40	...	40	40
TOTAL	21	1	20	...	42	1	41	42

Hindi and Urdu Language.

Subject.	First editions	New editions	Re-publications.	Translations	Total.	Educational.	Non-Educational	Total.
Miscellaneous	...	...	2	...	2	...	2	2
Poetry	4	...	2	...	6	...	6	6
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
TOTAL	5	...	4	...	9	...	9	9

Punjabi and Urdu Language.

Subject.	First editions	New editions	Re-publications.	Translations	Total.	Educational.	Non-Educational	Total.
Medicine	...	...	1	...	1	...	1	1
Poetry	3	...	4	...	7	...	7	7
Religion	1	...	2	...	3	...	3	3
TOTAL	4	...	7	...	11	...	11	11

Pashto and Persian Language.

Subject.	First editions	New editions	Re-publications.	Translations	Total.	Educational.	Non-Educational	Total.
Miscellaneous	1	...	...	...	1	...	1	1

Persian and Punjabi Language.

Subject.	First editions	New editions	Re-publications.	Translations	Total.	Educational.	Non-Educational	Total.
Poetry	2	...	...	...	2	...	2	2
Religion	1	...	...	...	1	...	1	1
TOTAL	3	...	...	...	3	...	3	3

Persian and Urdu Language.

Subject.	First editions	New editions	Re-publications.	Translations	Total.	Educational.	Non-Educational	Total.
Language	4	2	2	...	8	8	...	8
Miscellaneous	1	...	1	...	2	...	2	2
Poetry	1	...	1	...	2	...	2	2
Religion	2	...	...	...	2	...	2	2
TOTAL	8	2	4	...	14	8	6	14

Sanscrit and English Language.

Subject.	First editions	New editions	Re-publications.	Translations	Total.	Educational.	Non-Educational	Total.
Religion	1	...	...	...	1	...	1	1

Sanscrit and Hindi Language.

Subject.	First editions	New editions	Re-publications.	Translations	Total.	Educational.	Non-Educational	Total.
Language	1	...	...	...	1	1	...	1
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	2	...	...	...	2	...	2	2
Religion	2	...	1	...	3	...	3	3
TOTAL	8	...	1	...	9	1	8	9

Arabic Persian and Hindi Language

Subject	Original Works: First editions	Original Works: New editions	Republication	Translation	Total	Educational	Non-educational	Total
Language			2		2	2		2

Arabic Persian and Punjabi Language

Poetry			2		2	2	..	2

Arabic Persian and Urdu Language

Language			6		6	6		6
Religion			2		2		2	2
TOTAL			8		8	6	2	8

Arabic Urdu and Punjabi Language

Religion	2		1		3		3	3

Hindi Urdu and Persian Language

Miscellaneous	1				1		1	1

Pashto-Persian and Arabic Language

Poetry	1				1		1	1

Sanscrit English and Hindi Language

Religion	1				1		1	1

Urdu Persian and Punjabi Language

Poetry	1				1		1	1

Urdu Sanscrit and English Language

Miscellaneous	1				1		1	1

Urdu Punjabi and Hindi Language

Miscellaneous	1				1	..	1	1

English Persian Urdu and Hindi Language

Poetry	1				1		1	1

Arabic Persian Urdu and Punjabi Language

Religion			1		1		1	1

Urdu-Hindi Sanscrit Punjabi Dakkhani Arabic and Persian Language

Poetry	1							[illegible]

Arabic and Pashto Language.

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Religion	3	1	1	...	5	...	5	5

Arabic and Persian Language.

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Language	2	1	...	...	3	3	...	3
Religion	3	...	11	...	14	...	14	14
TOTAL	5	1	11	...	17	3	14	17

Arabic and Urdu Language.

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Language	1	...	...	...	1	1	...	1
Miscellaneous	...	...	1	...	1	..	1	1
Religion	20	1	19	...	40	...	40	40
TOTAL	21	1	20	...	42	1	41	42

Hindi and Urdu Language.

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Miscellaneous	...	...	2	...	2	...	2	2
Poetry	4	...	2	...	6	...	6	6
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
TOTAL	5	...	4	...	9	...	9	9

Punjabi and Urdu Language.

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Medicine	...	...	1	...	1	...	1	1
Poetry	3	...	4	...	7	...	7	7
Religion	1	...	2	...	3	...	3	3
TOTAL	4	...	7	...	11	...	11	11

Pashto and Persian Language.

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Miscellaneous	1	...	...	...	1	...	1	1

Persian and Punjabi Language.

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Poetry	2	...	...	...	2	...	2	2
Religion	1	...	...	...	1	...	1	1
TOTAL	3	...	...	...	3	...	3	3

Persian and Urdu Language.

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Language	4	2	2	...	8	8	...	8
Miscellaneous	1	...	1	...	2	...	2	2
Poetry	1	...	1	...	2	...	2	2
Religion	2	...	...	...	2	...	2	2
TOTAL	8	2	4	...	14	8	6	14

Sanscrit and English Language.

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Religion	1	...	...	...	1	...	1	1

Sanscrit and Hindi Language.

Subject.	Original Works: First editions.	Original Works: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Tota
Language	1	...	...	...	1	1	...	1
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	2	...	...	...	2	...	2	2
Religion	2	...	1	...	3	...	3	3
TOTAL	8	...	1	...	9	1	8	9

Arabic Persian and Hindi Language

Subject	Original Works — First editions	Original Works — New editions	Republications	Translations	Total	Educational	Non-educational	Total
Language			2		2	2		2

Arabic Persian and Punjabi Language

Poetry			2		2	2		2

Arabic Persian and Urdu Language

Language			6		6	6		6
Lexicography			2		2		2	2
TOTAL			8		8	6	2	8

Arabic Urdu and Punjabi Language

Religion	2	..	1		3		3	3

Hindi Urdu and Persian Language

Miscellaneous	1				1		1	1

Pashto-Persian and Arabic Language

Poetry	1				1		1	1

Sanscrit English and Hindi Language

Religion	1				1		1	1

Urdu Persian and Punjabi Language

Poetry	1				1		1	1

Urdu Sanscrit and English Language

Miscellaneous	1				1		1	1

Urdu Punjabi and Hindi Language

Miscellaneous	1				1		1	1

English Persian Urdu and Hindi Language

Poetry	1				1		1	1

Arabic Persian Urdu and Punjabi Language

Religion			1		1		1	1

Urdu-Hindi Sanscrit Punjabi Dakhani Arabic and Persian [illegible]

Poetry	1		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

CENTRAL PROVINCES.

From A. L. SAUNDERS, Esq., C.S., Under-Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 435-10, dated Nagpur, the 22nd January 1889.

With reference to Mr. Hewett's letter No. 276, dated the 9th February 1888, and in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, I am directed to submit two statements showing the analysis of publications issued in the Central Provinces and registered under Act XXV of 1867 (together with a summary of contents) during the year 1888.

ANNUAL ANALYSIS OF BOOKS, &C., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867 DURING THE YEAR 1888.

Marathi Language.

Subjects.	Original Works. First editions	Original Works. New editions	Re-publications.	Translations	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Hindi Language.

Subjects.	Original Works. First editions	Original Works. New editions	Re-publications.	Translations	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	1	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	1	1	...	1	1
Poetry	2	...	...	...	2	...	2	2
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechinical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	2	...	...	2	4	1	3	4

Summary of contents of statement showing analysis of publications registered in the Central Provinces during the year 1888.

Subjects.	Language.	Contents.
1. Poetry	Hindi	Namdeo Mahatwa and Namdeo Bansawali.
	Marathi	Padyatmek Gowadh Nirasan Prabandha.
2. Language	Hindi	Shabdawali.
3. Miscellaneous	Hindi	Hindi translation of notes on Criminal Tribes residing in or frequenting the Bombay Presidency, Berar, and the Central Provinces.

A. L. SAUNDERS,

Under-Secretary to the Chief Commissioner,
Central Provinces.

BURMA

From C G BAYNE Esq C S Officiating Secretary to the Chief Commissioner Burma to the Secretary to the Government of India Home Department —No 441 "6 B dated Rangoon the 16th April 1889

ues and tabular analyses of publications re
during the year 1888, in accordance with
Resolution No 1 461, dated the 12th Sep

tember 188?

2 Eighty one publications were registered during the year as against 142 in 1887 and 141 in 1886 No cause can be assigned for the falling off in the number of publications re

and 'Science' (Mathematical), and 1 under "Biography,' or, according to another mode of classification, there were 31 of an educational and 50 of a non educational character

3 Of these publications the only works deserving of notice were those issued by the Burma branch of the Countess of Dufferin's Fund,—namely, 'First Aid to the Injured' and 'Midwifery,' and the 'History of the Catholic Burmese Mission' by the Roman Catholic Bishop of Rangoon The two medical publications are of interest as being the first works published in Burmese which treat of European methods of surgery and medicine The "History of the Roman Catholic Burmese Mission' gives an account of the labours of early Portuguese missionaries in the Peguan kingdom

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ANALYSIS OF PUBLICATIONS REGISTERED IN LOWER BURMA DURING THE YEAR 1888

English

Subjects	Original Works: First editions	Original Works: New editions	Republications	Translations	Total	Educational	Non educational	Total
Arts								
Biography								
Drama								
Fiction								
History	1		1		2	1	1	2
Language			1		1	1		1
Law	1		1		2		2	2
Medicine								
Miscellaneous	4		2		6		6	6
Poetry								
Politics								
Philosophy								
Religion								
Science (Mathematical and Mechanical)	1	..			1	1		1
Science (Natural and other)								
Voyages and Travels								
TOTAL	7		5		12	3	9	12

Burmese

Subjects	Original Works: First editions	Original Works: New editions	Republications	Translations	Total	Educational	Non educational	Total
Arts								
Biography	1				1		1	1
Drama	4				4		4	4
Fiction								
History			2		2	2		2
Language	2		3		5	5		5
Law								
Medicine				2	2		2	2
Miscellaneous	1		1		2	2		2
Poetry	8		1		9		9	9
Politics								
Philosophy								
Religion	10		5	10	25	[illegible]	1[illegible]	[illegible]
Science (Mathematical and Mechanical)	1				1	1		[illegible]
Science (Natural and other)								
Voyages and Travels								
TOTAL	27		1[illegible]	12	81			

Pali and Burmese.

Subjects.	Original Works. First editions	Original Works. New editions	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	..	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	1	...	1	1	...	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	4	...	4	3	1	4
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	...	...	5	...	5	4	1	5

English and Burmese.

Subjects.	First editions	New editions	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	1	...	3	2	1	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	2	...	...	...	2	2	...	2
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	4	...	1	...	5	4	1	5

English and Shan.

Subjects.	First editions	New editions	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	..	...	...	...	...
Fiction	...			...	...		...	...
History	1			...	1		...	1
Language	...			...	..		..	...
Law	...				.			...
Medicine	...				..			...
Miscellaneous	...				...			...
Poetry	...				...			.
Politics	...				..			
Philosophy	...				.			.
Religion	...							
Science (Mathematical and Mechan[illegible]	...							
Science (Natural and other)	...	.						
Voyages and Travels	...	..						
	1	...						

Karen

Subjects.	Original Works. First editions	Original Works. New editions	Re-publications.	Translations	Total.	Educational	Non-educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language								
Law								
Medicine								
Miscellaneous	2				2		2	2
Poetry								
Politics								
Philosophy								
Religion			1	2	3		3	3
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Voyages and Travels								
TOTAL	2		1	2	5		5	5

Shan

Subjects.	Original Works. First editions	Original Works. New editions	Re-publications.	Translations	Total.	Educational	Non-educational	Total
Arts								
Biography								
Drama								
Fiction								
History								
Language								
Law								
Medicine								
Miscellaneous								
Poetry								
Politics								
Philosophy								
Religion				2	2		2	2
Science (Mathematical and Mechanical)								
Science (Natural and other)								
Voyages and Travels								
TOTAL				2	2		[illegible]	2

General Analysis of the Publications Registered in Lower Burma during the year 1888

Subjects.	Original Works. First editions	Original Works. New editions	Re-publications.	Translations	Total.	Educational	Non-educational	Total
Arts								
Biography	1				1		1	1
Drama	4				4		4	4
Fiction								
History	1		3		4	3	1	4
Language	5		6		11	10	1	11
Law	1		1		2		2	2
Medicine				2	2		2	2
Miscellaneous	9		3		12	4	8	12
Poetry	8		1		9		9	9
Politics								
Philosophy								
Religion	10		10	14	34	1*	2*	34
Science (Mathematical and Mechanical)	[illegible]	—			2	2		2
Science (Natural and other)								
Voyages and Travels								
TOTAL	41		[illegible]4	16	81	31	[illegible]	

ASSAM.

From F. C. DAUKES, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. 1219, dated Shillong, the 28th February 1889.

I am directed to forward, for the information of His Excellency the Governor General in Council, a copy of a letter from the Director of Public Instruction and Registrar of Books, Assam, No. 3, dated the 25th February 1889, submitting the annual report and analysis of publications registered under Act XXV of 1867 during the year 1888.

From J. WILLSON, Esq., M.A., Director of Public Instruction and Registrar of Books, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 3, dated 25th February 1889.

I have the honour to submit herewith a statement in the form prescribed by the Government of India of the publications registered in the Province of Assam during the year 1888 under the provisions of Act XXV of 1867, from which it will appear that 25 works were registered during the year of report against 12 in the preceding year, showing an increase of 13 books. Of the 25 books registered during the year, 17 are educational and 8 are non-educational, and 17 of them are original works and 8 are new editions. The number of copies of the educational works published increased from 7,500 in 1887 to 15,500 in 1888, and the number of non-educational works issued in the year under report was 7,800 against 4,750 in the preceding year.

2. The publications registered during the year 1888 come under the following heads:—

	No.
Poetry	3
Religion	4
Science	1
Miscellaneous	17

3. The expenditure incurred under section 10 of Act XXV of 1867 in the purchase of books during the year of report was R15-11 against R6-12 in the previous year.

4. Copy right of one book was registered in the year under report.

5. No necessity arose for any prosecution under section 16 of the Act.

6. In accordance with the instructions contained in the Government of India, Home Department Resolution, No. $\frac{1}{463}$, dated the 12th September 1882, a separate statement of each of the English, Bengali, Assamese, and Garo languages, and two for bi-lingual combination are herewith submitted.

7. No periodicals were registered in this province during the year 1888.

8. The four quarterly catalogues of books registered are appended to this report.

ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM UNDER ACT XXV OF 1867 DURING THE YEAR 1888.

Subjects.	Books published in English or other (European) Language.		Books published in the Vernacular Languages spoken in the Province.		Books published in Indian Classical Languages.		Books published in more than one Language.	
	1887.	1888.	1887.	1888.	1887	1888.	1887.	1888.
1. Drama	...	...	1	..	...	.	...	...
2. Science (Mathematical and Mechanical)	...	...	1	1	...	...	...	...
3. Poetry	...	...	2	3	...	...	...	...
4. Religion	...	...	1	4	...	...	...	...
5. Miscellaneous	...	...	6	15	...	...	1	2
TOTAL	...	...	11	23	...	...	1	2
1. Original Works { First Edition	...	...	8	15	...	...	...	2
{ New Edition	...	...	3	8	...	...	1	...
TOTAL	...	...	11	23	...	..	1	2
1. Educational Works	...	...	7	15	...	...	1	2
2. Non-Educational Works	...	...	4	8	...	...	...	...
TOTAL	...	...	11	23	...	...	1	2

Abstract of the Subjects

Subjects.	Original Work: First editions.	Original Work: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Drama								..
Poetry	2	1			3	1	2	3
Religion	2	2			4		4	4
Science (Mathematical and Mechanical)	1			..	1	1		1
Miscellaneous	12	5			17	15	2	17
TOTAL	17	8			25	17	8	25

English Language

Subjects.	Original Work: First editions.	Original Work: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts								
Biography								
Drama								
Fiction								
History								
Language								
Law								
Medicine								
Miscellaneous								
Poetry								
Politics								
Philosophy (including Mental and Moral Science)								
Religion								
Science (Mathematical and Mechanical)								
Science (Natural and others)								
Voyages and Travels								
TOTAL								

Bengali Language

Subjects.	Original Work: First editions.	Original Work: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts								
Biography								...
Drama								..
Fiction								
History								
Language								
Law								
Medicine								
Miscellaneous	10	5			15	13	2	15
Poetry	2	1			3	1	2	3
Politics								
Philosophy (including Mental and Moral Science)								
Religion	1	1			2		2	2
Science (Mathematical and Mechanical)	1				1	1		1
Science (Natural and others)								
Voyages and Travels								
TOTAL	14	7			21	15	6	21

Assamese Language

Subjects.	Original Work: First editions.	Original Work: New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts								
Biography						..		
Drama								
Fiction								
History								
Language							..	
Law	..							
Medicine								
Miscellaneous					..			
Poetry						..		
Politics			..					
Philosophy (including Mental and Moral Science)						..		
Religion	1				1	..	1	1
Science (Mathematical and Mechanical)			..			..		
Science (Natural and others)								
Voyages and Travels				..				
TOTAL	1	...	..					

Garo Language.

Subject.	Original Works.		Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
	First editions	New editions.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	—	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	1	...	...	1	...	1	1
Science (Natural and others)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	...	1	1

Bi-lingual Language (English and Bengali).

Subject.	First editions	New editions.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	1	...	1
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and others)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	1	...	1

Bi-lingual Language (Benagli and Khasi).

Subject.	First editions	New editions.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biographp	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	...	...	...	...	...	...	...	...
Polities	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and others)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	1	...	1

MYSORE

From COLONEL O ST JOHN Resident in Mysore to the Secretary to the Government of India, Home Department —No $\frac{260}{1\ 6}$ dated Bangalore the 13th April 1889

With reference to your office letter No $\frac{19}{1\ 5\ 1\ 59}$, dated 13th June 1877, I have the honour to forward the review and analysis of books published in the State of Mysore and the Civil and Military Station of Bangalore during the year 1888

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1888

Sanscrit

Subjects	Original Works		Republications	Translations	Total	Educational	Non-educational.	Total.
	First editions	New editions						
Arts								
Biography								
Drama								
Fiction	..			2	2	2		2
History								
Language	2		10		12	10	2	12
Law	1				1		1	1
Medicine								
Miscellaneous								
Poetry	1				1		1	1
Politics								
Philosophy (including Mental and Moral Science)								
Religion	7		6		13		13	13
Science (Mathematical and Mechanical)								
Science (Natural and others)	1				1		1	1
Voyages and Travels								
TOTAL	12		16	2	30	12	18	30

Kannada and Telugu

Subjects	First editions	New editions	Republications	Translations	Total	Educational	Non-educational.	Total.
Arts	1		..		1		1	1
Biography								–
Drama	5	4			9		9	9
Fiction		3	1		4		4	4
History	2	2	1		5	3	2	5
Language	4	3			7	7		7
Law			1	2	3		3	3
Medicine	2		1		3		3	3
Miscellaneous	1				1	1		1
Poetry	4	2	6		12	2	10	12
Politics								
Philosophy (including Mental and Moral Science)	1	1	4		6	1	5	6
Religion	Kan 6, Tel 2	3	2		13		13	13
Science (Mathematical and Mechanical)	2				2	2	..	2
Science (Natural and others)	3	3			6	3	3	6
Voyages and Travels								
TOTAL	33	21	16	2	* [illegible]	19	53	[illegible]2

* Kannada 70
Telugu 2

Bi-lingual.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First editions.	New editions						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	Sanscrit and Kannada 3.	...	...	...	3	...	3	3
Language	English and Kannada 2, Sanskrit and Kannada 3, Kannada, Telugu, Tamil, Hindi and English 1	...	...	...	6	2	4	6
Law	English and Kannada 1	...	...	...	1	...	1	1
Medicine	Sanscrit and Kannada 1	...	...	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	Kannada, Telugu and Sanskrit 1	...	...	1	1	...	1
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science).	Sanscrit and Kannada 1	...	...	...	1	...	1	1
Religion	Sanskrit and Kannada 10, Sanscrit and Tamil 1	...	...	...	11	..	11	11
Science (Mathematical and Mechanical).	...	...	...	...	...	...	...	...
Science (Natural and others)	Sanskrit and Kannada 2	...	...	...	2	...	2	2
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	25	1	...	...	* 26	3	23	26

* English and Kannada	3
Sanscrit and Kannada	20
Sanscrit and Tamil	1
Telugu, Kannada, and Sanscrit	1
Kannada, Telugu, Tamil, Hindi, and English	1

Review and Analysis of Works published in Mysore in 1888.

1. The total number was 128, including 2 periodicals. This shows an increase over the three years previous, when the numbers were 110 in 1887, 117 in 1886, and 125 in 1885.

2. None of the works was in English or other European language. The languages in which the publications were issued may be stated as follows :—

In the Vernaculars spoken in the Province—		
Kannada	70	
Telugu	2	
	—	72
In Indian classical languages—		
Sanskrit	30	
		30
In more than one language—		
English and Kannada	3	
Sanscrit and Kannada	20	
Sanscrit and Tamil	1	
Telugu, Kannada, and Sanscrit	1	
Kannada, Telugu, Tamil, Hindustani, and English	1	
	—	26

3 According to subject matter there are 37 works under the head Religion, 25 under Language, and 14 under Poetry The rest are 9 each under Drama and Natural Science, 8 under History, 7 under Philosophy, 6 under Fiction, 5 under Law 4 under Medicine 2 under Mathematical Science, and 1 each under Arts and Miscellaneous There are no entries under Biography, Politics and Voyages and Travels

4 Of the whole number, 34 are for educational purposes, and the remainder belong to general literature

ANALYSIS OF PUBLICATIONS IN THE CIVIL AND MILITARY STATION OF BANGALORE DURING THE YEAR 1888

English Language

Subjects	Original Works		Republications	Translations	Total	Educational	Non educational	Total
	First editions	New editions						
Arts	1	1			2		2	2
Biography								
Drama								
Fiction								
History								
Language								
Law	2		3		5		5	5
Medicine								
Miscellaneous		1	(English and	Tamil) 1	2		2	2
Poetry								
Politics								
Philosophy (including Mental and Moral Science)								
Religion								
Science (Mathematical and Mechanical)								
Science (Natural and others)								
Voyages and Travels	1				1		1	1
TOTAL	4	2	3	1	10		10	10

Review of Publications Registered in the Civil and Military Station of Bangalore during the year 1888

1 The total number was 10, one less than last year All were in English except one, which was in English and Tamil

2 The works fell under the following heads Arts 2, Law 5, Miscellaneous 2, Voyages and Travels 1 Under Arts is included a second edition of the work on Stenography by Mr A F Baness The Law books include one on the history of the Courts in Burma, advocating certain changes in their constitution, by Mr G T Drapes The work on Voyages and Travels is a soldier's diary of the incidents on the voyage by a troop-ship from England to India by a trooper in the 21st Hussars

3 None of the works is specially designed for educational purposes

BANGALORE,
The 2nd March 1889

L RICE,
Director of Public Instruction

COORG

From the Secretary to the Chief Commissioner of Coorg to the Secretary to the Government of India Home Department,—No 55 26 dated 15th January 1889

I am directed to report that no publications were registered in Coorg during the year 1888

HYDERABAD

From G S FORBES, Esq, Secretary for Berar to the Resident Hyderabad, to the Secretary to the Government of India Home Department,—No 48 G dated 31st January 1889

I am directed to report, for the information of the Government of India, that the total number of works registered in Berar under Act XXV of 1867 during the 14 against 15 in 1887 The two statements enclosed contain analysis of scribed in the Home Department Resolution No 1-464, dated the 12th

Marathi Language.

Subjects.	Original Works. First editions.	Original Works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	12	...	...	...	12	8	4	12
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science ((Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and others)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	13	...	...	.	13	8	5	13

1. *Medicine.*—"Mahamari-Var-upaya," or Remedies for Cholera, is a small book which contains the diagnosis and the Native way of the treatment of cholera.

2. *Miscellaneous.*—Under this head the following books have been received :—

1. The "Berar School Paper," of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
2 National Congress is a dialogue which explains the objects of the "Nationa Congress."
3. Report of the Berar Survajanik Subha for the year 1887 is an annual report of the working of the *Survajanik Subha* at Amraoti during the year 1887.
4. Suggestions to the Standing Committee at Amraoti for the improvement of the National Congress.
5. "Chikshukmitra," or Teacher's Friend, of which the first number is received, is a monthly periodical which treats of the duties of teachers and the ways of imparting instruction.
6. "Varhuda Sarvajanika Subhechi Rachana wa Niyama," or Constitution and Rules of the Berar Sarvajanik Subha for the good of the people of Berar.

English Language.

Subjects.	Original Works. First editions	Original Works. New editions	Re-publications.	Translations.	Total.	Educational	Non-educational	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	..	...	...	...	...	...	...
Fiction	...	...	...	1	1	...	1	1
History	...	...	...	...	...	...	...	...
Language	...	...	...	..	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and others)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Fiction.—Translation of Ramleela, abridged.

This is an abridged translation of Ramayan, giving a historical and romantic description of the conquest of Ceylon by Rama, King of Oudh.

HYDERABAD RESIDENCY,
31st January 1889.

G. S. FORBES,
Secretary for Berar.

AJMERE-MARWARA.

From G H TREVOR Esq, Commissioner, Ajmere Merwara, to the Secretary to the Government of India, Home Department,—No 886 G, dated 6th April 1889

In conformity with the instructions contained in the Government of India, Home Department, Resolution, No $\frac{1}{455-464}$, dated the 12th September 1882, I have the honour to forward a copy of the annual analysis of the books registered in Ajmere Merwara during the past calendar year

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ANNUAL ANALYSIS OF BOOKS REGISTERED IN AJMERE MERWARA DURING THE YEAR 1888

Urdu

Subjects	Original Works		Re-publications	Translations	Total	Educational	Non educational	Total	Summary
	First editions	New editions							
Poetry	3				3	•	3	3	These were 3 numbers of a monthly journal called 'Guldastai Dagh' containing a collection of love poems

Hindi

Subjects	Original Works		Re-publications	Translations	Total	Educational	Non educational	Total	Summary
	First editions	New editions							
Science (Mechanical and Mathematical)	1			1	2	1	1	2	The title of one of the books is the '*Driver's and Fireman's Companion and Handbook.*" It is a Hindi translation of Mr Pierson's work in English and briefly describes the Locomotive Engine and its various parts with a Catechism useful to Locomotive Engine-drivers The title of the other book is 'Ganit Guru Prakásh,' which is an elementary treatise on Arithmetic for beginners

G H. TREVOR,

Commissioner, Ajmere Merwara

Marathi Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First editions	New editions						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	1		...	...	1	...	1	1
Miscellaneous	12	...	...	...	12	8	4	12
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and others)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	13	...	...	.	13	8	5	13

1. *Medicine.*—"Mahamari-Var-upaya," or Remedies for Cholera, is a small book which contains the diagnosis and the Native way of the treatment of cholera.

2. *Miscellaneous.*—Under this head the following books have been received :—

1. The "Berar School Paper," of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
2. National Congress is a dialogue which explains the objects of the "Nationa Congress."
3. Report of the Berar Survajanik Subha for the year 1887 is an annual report of the working of the *Survajanik Subha* at Amraoti during the year 1887.
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English Language.

Subjects.	Original Works		Re-publications.	Translations.	Total.	Educational	Non-educational	Total.
	First editions	New editions						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	1	1	...	1	1
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and others)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	...	...	...	1	1	...	1	1

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HYDERABAD RESIDENCY,
31st January 1889.

G. S. FORBE
Secretary

AJMERE MARWARA

From G H TREVOR Esq Commissioner Ajmere-Merwara, to the Secretary to the Government of India, Home Department,—No 896 G., dated 6th April 1889.

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ANNUAL ANALYSIS OF BOOKS REGISTERED IN AJMERE-MERWARA DURING THE YEAR 1888.

Urdu

Subjects	Original Works.		Republications	Translations.	Total.	Educational.	Non-educational	Total.	Remarks
	First editions.	New editions.							
Poetry	3			..	3	.	3	3	There were 3 numbers of a monthly journal called "[illegible] Dagh" containing a collection of love-poems.

Hindi

Subjects	Original Works.		Republications	Translations.	Total.	Educational.	Non-educational	Total.	Remarks
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G H. TREVOR,

Commissioner, Ajmere Merwara

Marathi Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First editions.	New editions						
Arts								
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1		...	...	1	...	1	1
Poetry	12	...	...	...	12	8	4	12
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science ((Mathematical and Mechanical)	...	...	...	...	...	...	...	...
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TOTAL	13	...	...	.	13	8	5	13

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Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	1	1	...	1	1
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and others)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

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